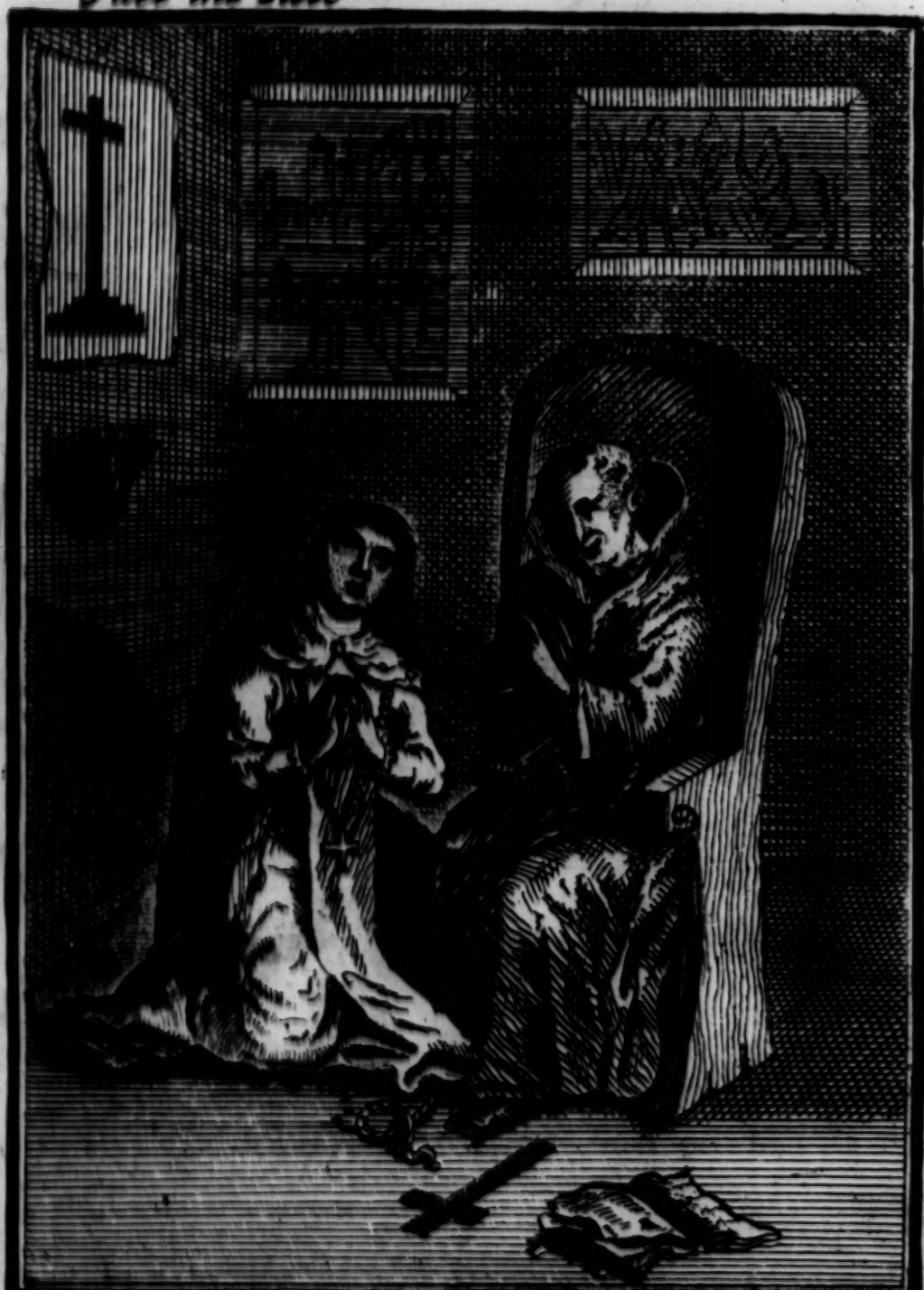


*Face the Title*



*View the lascivious Priest, Religion's Jest!  
By whom th'obedient Damsel is Confest:  
With whom she clears the long contracted Score  
Of former Sins, and ticks with Heav'n for more*



A  
Compleat HISTORY  
Of the INTRIGUES of  
PRIESTS and NUNS.

Wherein is contain'd,

- |   |  |
|---|--|
| I. The Adventures of the<br>most principal of them,<br>with their Method of<br>Courtship. | IV. A signal Cheat, tran-<br>sacted by the <i>Domini-</i><br><i>cans</i> .   |
| II. Their Confessions, with<br>the lewd Use made of<br>them.                              | V. The Case of Seduction;<br>with an Account of the<br>Proceedings against the<br><i>Abbé de Rues</i> , for Com-<br>mitting Rapes on 133<br>Maidens. |
| III. The Case of Miss<br><i>Catherine Cadiere</i> .                                       |  |

To which is added,

ROME's CUSTOM-HOUSE  
for SIN:

O R,

A TABLE of the several Sums of Money  
to be paid for Dispensations of all Crimes  
and Villanies.

---

Adorn'd with CUTS.

---

L O N D O N :

Printed for RICHARD ADAMS, at *Dryden's*  
Head, *Holborn-Bars*. 1746.

LLYFRGELL  
GENEDLAETHOL  
CYMRU

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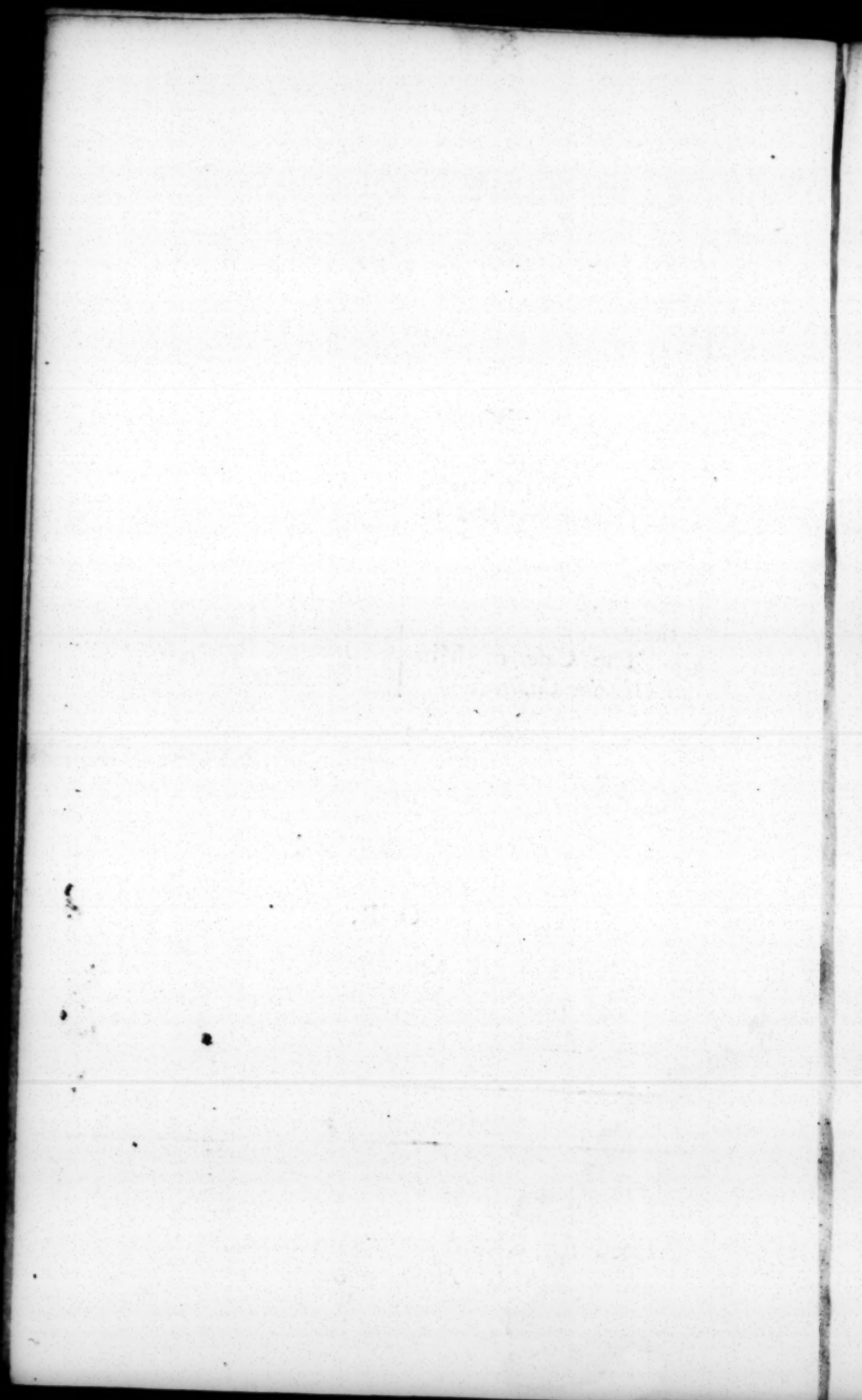
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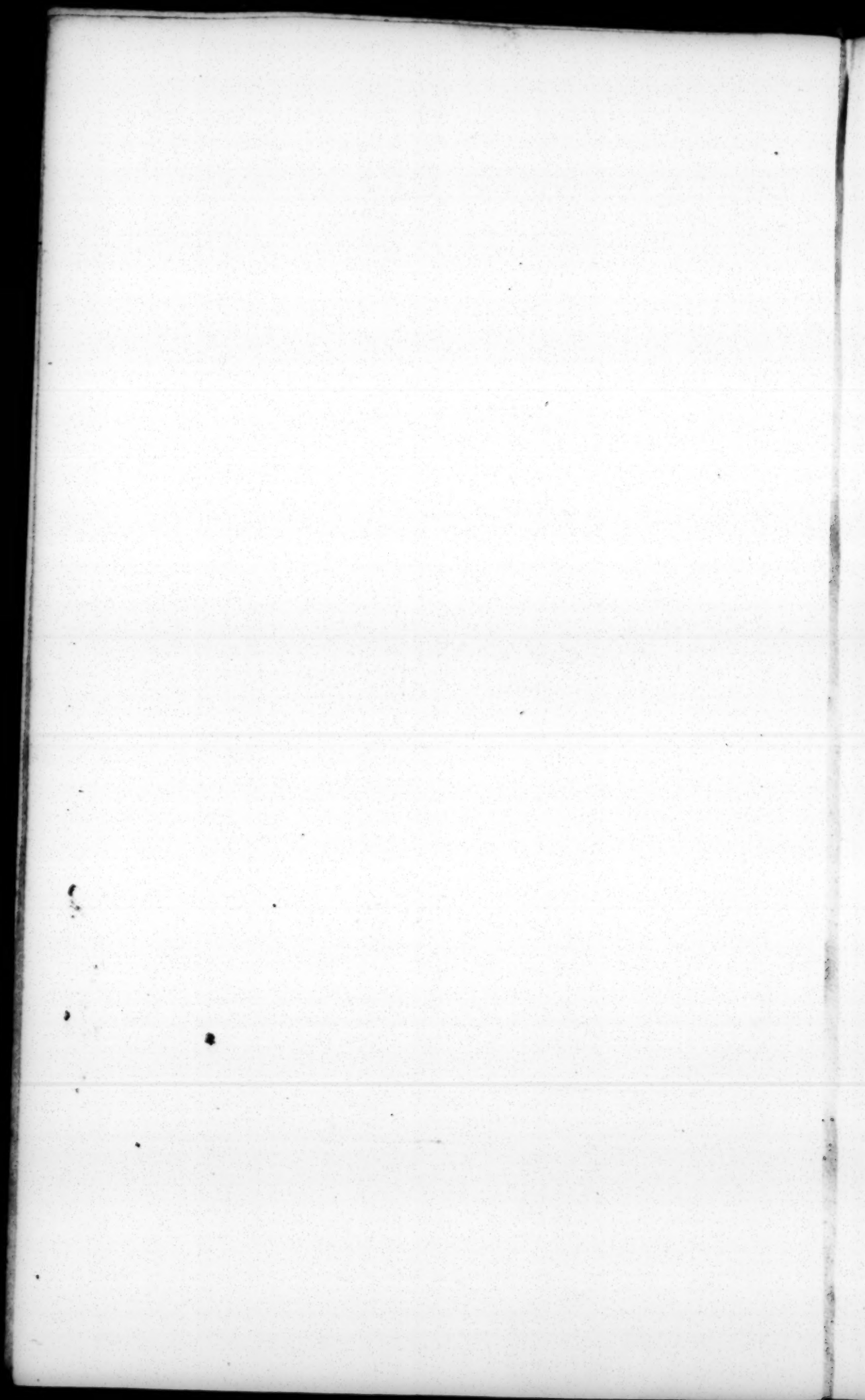
T H E  
P R E F A C E.



**A**S *Italy, France, Spain*, and other Countries, are the Scene of the following Relations ; so their Priests are a People vow'd to Chastity, but have little Regard to it. Their Virtues and Honesty are so little known, or practis'd at least, that I hope the World will not think there is any Partiality or Fiction in the ensuing Pages.

It is certain, that the Priests and Fryars are the original Cause of all the Mischiefs that happen in publick and private Affairs, by their corrupt and wicked Practices, which are fully set forth in the following Accounts.

It would be Proof sufficient, if the Reader were only to see them at *Shrove-tide*, in Masquerades with their Whores, and at their Midnight Balls and Revels.





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## P R E F A C E.

I D O U B T not but I shall incur the Displeasure of the *Papists* in general, by the following Relations; yet I cannot but think there are many generous Persons among them, who, by the Blessing of a good Temper, will be bold enough, when they come to read these Sheets, to break thro' the Tyranny of a prejudic'd and superstitious Education, and view things thro' the right End of the Perspective.

I H A V E liv'd among them, and have suffer'd by them; but I thank God, as I have abandon'd their Errors, I am also out of their Power, and consequently free from Fear. I shall therefore say no more, but proceed to their WICKED ADVENTURES, many of which are of my own certain Knowledge, and the rest collected from the Testimony of Authors of most undoubted Credit.

By your Impartial

Friend, G. B.

T H E





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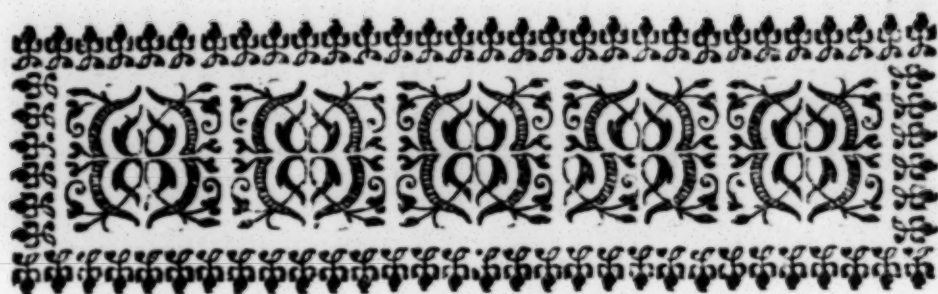


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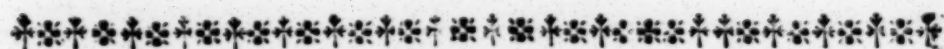
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T H E  
A D V E N T U R E S  
O F T H E  
P R I E S T S *and* N U N S.



C H A P. I.

*The Adventure of Don Francisco, an Inquisitor, with a young Lady of Fifteen Years, whom he forcibly carry'd from her Father's House into the Inquisition, in order, by his Threats of the Dry-pan Torture, to debauch her. The Accomplishment of his Design, her cruel Usage, and happy Deliverance: With other material Passages. All written by herself.*



A M to inform my Reader, the Inquisition is in *Saragossa*, the Scene of the following Story.

My Father was a Counsellor, and a Man of no small Repute. I went one Day with my Mother, to visit the Countess of *Attarass*, and there met Don *Francisco Torrejon*, the second Inquisitor of the Holy  
B Office,

Office. After we had drunk Chocolate, he ask'd me my Name, and so many puzzling Questions about Religion, that I could not answer him. His severe Countenance had frighted me; and, as he perceiv'd my Fear, he desir'd the Countess to tell me, that he was not so rigid as I took him to be. After which he caress'd me in the most obliging manner imaginable: He gave me his Hand, with great Respect and Reverence; and when he went away, he told me, *My dear Child, I shall remember you 'till the next time.* I did not mind the Sense of the Words, for I was unexperienc'd in Matters of Gallantry, being only Fifteen Years old, at that time. Indeed he did remember me; for the very Night following, when we were in Bed, hearing a hard Knocking at the Door, the Maid that lay in the same Room where my Bed was, went to the Window, and asking who was there, I heard say, *The Holy Inquisition.* I could not forbear crying out, Father, Father, I am ruined for ever. My dear Father got up, and enquired what the matter was, I answered him with Tears, *The Inquisition:* And he, for fear the Maid should not open the Door as quick as the Case required, went himself, as another *Abraham*, to open the Door, and offer his Daughter to the Inquisitors. But as I did not cease to cry out like one distracted, my dear Father, all in Tears, put into my Mouth the Bit of a Bridle, to shew his Obedience to the Holy Office, and his Zeal for the Catholick Faith; for he thought I had committed some Crime against Religion. So the Officers giving me but time to put on a Petticoat and a Mantle, took me down into the Coach, and without

without allowing me the Satisfaction of embracing my dear Father and Mother, they carried me into the Inquisition. I expected to die that very Night; but when they carried me into a noble Room, well furnish'd, and an excellent Bed in it, I was quite surpriz'd. The Officers left me there, and immediately a Maid came in with a Salver of Sweatmeats and Cinnamon Water, desiring me to take some Refreshment before I went to Bed. I told her I could not, but that I should be oblig'd to her, if she could tell me, whether I was to die that Night, or not. Die! (said she) you do not come here to die, but to live like a Princess, and you shall want nothing in the World, but the Liberty of going out; and now, pray mind nothing, but go to Bed, and sleep easy, for to-morrow you shall see Wonders in this House; and as I am appointed to be your Waiting-Maid, I hope you will be very kind to me. I was going to ask her some Questions, but she told me, Madam, I have not leave to tell you any thing else 'till to-morrow; only that no body here shall come to disturb you; and now I am going about some Business, and I will return presently, for my Bed is in the Closet near your Bed. So she left me there for a Quarter of an Hour. The Confusion I was in took away all my Senses, or at least the free Use of them; for I had not the Power to think of my Parents, nor of the Danger that was so near me. But, during this Suspension of Thought, the Maid return'd, lock'd the Door after her, and said, Madam, let us go to Bed, and pray tell me at what time in the Morning you will have the Chocolate ready. I ask'd her



Name, and she told me it was *Mary*; *Mary*, for God's sake, said I, tell me whether I am come to die or not? I have told you, Madam, that you come to be one of the happiest Creatures in the World; and observing her Reservedness, I ask'd her no more Questions, but recommending my self to God Almighty, and to our Lady of *Pilar*, and preparing my self to die, I went to Bed, but could not sleep one Minute. I was up with the Day, but *Mary* not 'till Six o' Clock. When she got up, she wonder'd to see me stirring so early, and said, Madam, pray will you drink Chocolate now? Do what you please, said I. Then she left me half an hour alone, and came back with a Silver Plate, with two Cups of Chocolate and some Biskets on it. I drunk one Cup, and desired her to drink the other, which she did. Well, *Mary*, said I, can you give any Account of the Reason of my being here? Not yet, Madam, said she, but only have Patience for a little while. With this Answer she left me, and in an Hour after came with two Baskets, containing a fine Holland Shift, and Holland Under Petticoat, with fine Lace round it; two Silk Petticoats, and a little *Spanish* Wastecoat, with a Gold Fringe all over it; with Combs, Ribbons, and every thing suitable to a Lady of higher Quality than I. But my greatest Surprise was, to see a Gold Snuff-Box, with the Picture of Don *Francisco Torreon* in it; then I soon understood the meaning of my Confinement. So considering with my self, I thought that, to refuse the Present, would be the immediate Occasion of my Death, and to accept of it, would be to give him, even on the first Day, too great Encouragement against my Honour; however, I found out, as  
I



I thought, a Medium in the Case. *Mary*, said I, pray give my Service to Don *Francisco Tor-rejon*, and tell him, that, as I could not bring my Cloaths along with me last Night, Honesty permits me to accept of those Cloaths which are necessary to keep me decent: But since I take no Snuff, I beg his Lordship to excuse me, if I do not accept this Box. *Mary* went to him with this Answer, and came again with a Picture nicely set in Gold, with four Diamonds at the Corners of it, and told me, that his Lordship was mistaken, and that he desir'd me to accept that Picture, which would be a great Favour done him; and while I was thinking what to do, *Mary* said to me, pray Madam, take my poor Advice, accept the Picture, and every thing he sends to you; for consider, that if you do not consent to, and comply with, every thing that he has a mind for, you will soon be put to Death, and no body can save you; but if you are obliging and kind to him, he is a very complaisant Lover, and you'll be here like a Queen, and he will give you another Apartment, with a fine Garden, and many young Ladies shall come to visit you: So I advise you to send a civil Answer to him, and desire a Visit from him, or else you'll soon repent your self. O dear God, said I, must I abandon my Honour without any Remedy! If I oppose his Desire, he by Force will obtain it; so, full of Confusion, I bid *Mary* give him what Answer she thought fit. She was very glad to see my humble Submission, and went to Don *Francisco* with my Answer. She came back a few Minutes after, all over-joy'd, to tell me, that his Lordship would honour me with his Company at Supper, and that he could not

come sooner, on account of some Business that call'd him abroad; but, in the mean time, he desir'd me to mind nothing but how to divert my self, and give *Mary* my Measure for a new Suit of Cloaths, and order'd her to bring me every thing I could wish for. *Mary* added to this, Madam, I may call you now my Mistress, and must tell you, that I have been in the Holy Office these Fourteen Years, and I know the Customs of it very well, but Silence is impos'd upon me under the Pain of Death. I cannot tell you any thing but what concerns your own Person: So, in the first Place, do not oppose the Holy Fathers Will and Pleasure. Secondly, If you see some young Ladies here, never ask them the Occasion of their being here, nor any thing of their Business; neither will they ask you any thing of this Nature; and take care not to tell them any thing of your being here, but you may come and divert your self with them at such Hours as are appointed. You shall have Musick, and all sorts of Recreation: Three Days hence you shall dine with them; they are all Ladies of Quality, young and merry: This is the best of Lives, and you will not long for going abroad, you will be so well diverted at home; and when your Time is expired, then the Holy Fathers will send you out of this Country, and marry you to some Nobleman. Never mention the Name of Don *Francisco*, nor your own Name to any. If you see here some young Ladies of your Acquaintance in the City, they never will take Notice of your formerly knowing each other, though they will talk with you of indifferent Matters; so take care not to speak of your Family. All these things

things together astonish'd, or rather stupify'd me, and the whole seem'd a Piece of Enchantment; so that I could not imagine what to think of it. With this Lesson she left me, and told me she was going to order my Dinner; and every time she went out, she lock'd the Door after her. There were but two high Windows in my Chamber, and I could see nothing through them; but examining the Room all over, I found a Closet with all sorts of historical and profane Books, and every thing necessary for writing. I spent my time 'till the Dinner came, in reading some diverting amorous Stories, which was a great Satisfaction to me. When *Mary* came in with the Things for the Table, I told her, that I was inclined to sleep, and would rather sleep than go to Dinner. So she ask'd me, whether she should awaken me, or not, and at what time? Two Hours hence, said I, so I lay down, and fell asleep, which was a great Refreshment to me. At the time fix'd she awaken'd me, and I went to Dinner, at which was every thing that could invite the nicest Appetite. After Dinner she left me alone, and told me, if I wanted any thing, I might ring the Bell, and call: So I went to the Closet again, and spent three Hours in Reading. I think I was really under some Enchantment, for I cannot remember what was in my Thoughts at that time. At last, *Mary* came and told me, that Don *Francisco* was come home, and that she thought he would come and see me very soon, and begg'd of me to prepare my self to receive him with all manner of Respect. At Seven in the Evening, Don *Francisco* came in his Night-Gown and Cap, not with the Gravity of an



an Inquisitor, but with the Gaiety of an Officer. He saluted me with great Respect and Civility, and told me, he had design'd to keep me Company at Supper, but could not that Night, having some Business of Consequence to finish in his Closet; and that his coming to see me was only out of the Respect he had for my Family, and to tell me at the same time, that some of my Lovers had procur'd my Ruin for ever, having accus'd me in Matters of Religion; that the Informations were allow'd, and Sentence pronounc'd against me, *To be burnt alive in a dry Pan, with a gradual Fire*; but that he, out of Pity and Love to my Family, had stopp'd the Execution of it. Each of these Words was a mortal Stab to my Heart, and not knowing what I was about, I threw my self at his Feet, and said, Signior, Have you stopp'd the Execution for ever? That, said he, belongs to you only to do, and with this he wish'd me a good Night. As soon as he was gone, I fell a crying; but *Mary* came and ask'd me, what could oblige me to cry so bitterly? Ah! good *Mary*, said I, pray tell me what is the Meaning of the *Dry Pan, and gradual Fire*? for I expect nothing but Death, and by that Manner of Punishment too. O Madam! never fear: You will see, another Day, the *Dry Pan, and gradual Fire*; but they are made for those that oppose the Holy Fathers Will, not for you that are so ready to obey it. But pray, was Don *Francisco* civil and obliging? I do not know, said I, for his Discourse has put me quite out of my Wits; this I know, that he saluted me with Respect and Civility, but he left me abruptly. Well, said *Mary*, you do not know his Temper;  
he

He is the most obliging Man in the World, if People are civil with him, and if not, he is as unmerciful as *Nero*; and so, for your own Preservation, take care to oblige him in all Respects: Now, pray go to Supper, and be easy. I was so much troubled in Mind with the Thoughts of the *Dry Pan, and gradual Fire*, that I could neither eat nor sleep that Night. Early in the Morning, *Mary* got up, and told me, that no body was yet up in the House, and that she would shew me the *Dry Pan, and gradual Fire*, on Condition, that I should keep it secret for her sake and my own too; which having promis'd her, she took me along with her, and shew'd me a dark Room with a thick Iron Door, and within, an Oven, and a large Brass Pan upon it, with a Cover of the same, and a Lock to it. The Oven was burning at that time, and I ask'd *Mary* for what Use that Pan was there? But, without giving me any Answer, she took me by the Hand, and led me out of that Place into a large Room, where she shew'd me a thick Wheel, cover'd on both Sides with thick Boards; and opening a little Window in the Center of it, desir'd me to look with a Candle into the Inside of it, and I saw all the Circumference of the Wheel set with sharp Razors. After that, she shew'd me a Pit full of Serpents and Toads. Then, said she, My good Mistress, I'll now tell you the Use of these three Things. The *Dry Pan, and gradual Fire*, are for Hereticks, and those that oppose the Holy Fathers Will and Pleasure; for they are put all naked, and alive, into the Pan, and the Cover of it being lock'd up, the Executioner begins to put into the Oven a little Fire, which he augments gradually,

dually, 'till the Body is reduc'd to Ashes. The Second is design'd for those that speak against the Pope and the Holy Fathers; for they are put within the Wheel, and the little Door being lock'd, the Executioner turns the Wheel, 'till the Person is dead. And the Third is for those that contemn the Images, and refuse to give the due Respect and Veneration to ecclesiastical Persons; for they are thrown into the Pit, and there they become the Food of Serpents and Toads. Then *Mary* told me, that, another Day, she would shew me the Torments for publick Sinners, and the Transgressors of the Five Commandments of our Holy Mother the Church; but being struck deep with the Horror of those I had seen, I desir'd her to shew me no more. So we went back to my Room, and she charg'd me again to be very obedient to all Don *Francisco's* Commands, otherwise I might be assur'd of undergoing the Torment of the *Dry Pan*. Indeed, the Apprehensions of suffering so dreadful a Punishment, had so terrify'd me, that I told *Mary* I would follow her Advice, and comply with every thing Don *Francisco* should desire. If you are in that Disposition, said she, leave off all Fears and Apprehensions, and expect nothing but Pleasure and Satisfaction, and all manner of Recreation, which you shall begin to experience this very Day. Now let me dress you, for you must go bid Don *Francisco* Good Morrow, and breakfast with him. I thought this was some Comfort to my Mind, and really an Honour done me; so I made all the haste I could, and *Mary* convey'd me through a Gallery into Don *Francisco's* Apartment. He was  
still



still in Bed, and desir'd me to sit down by him, and order'd *Mary* to bring the Chocolate two Hours after; and with this she went out, and left me alone with him. He began immediately to declare his Inclination, and I having no room left for any Excuse, yielded to his Will, and by extinguishing the Fire of his Passion, I was freed from the *gradual Fire, and dry Pan*, which was all that then troubled me. When *Mary* came with the Chocolate, I was very much ashamed to be seen in Bed with him, but she coming to that Side of the Bed where I was, kneel'd down, and paid me Homage as if I had been a Queen. She served me first with a Cup of Chocolate, (being still on her Knees) and desir'd me to give another Cup to *Don Francisco*, which he receiv'd from me mighty graciously. Having drunk up the Chocolate, she went out, and we discoursed a while of various Things, but I never spoke a Word, except when he desired me to answer him. About Ten o' Clock, *Mary* came again, and dressing me, she desir'd me to go along with her; so leaving *Don Francisco* in Bed, she carried me into another Chamber, very delightful, and better furnished than the first; for the Windows of it being lower, I had the Pleasure of seeing the River and Gardens on the other Side of it. Then *Mary* told me, the other young Ladies of the House were to come before Dinner to welcome me, and would desire the Favour of my Company to dine with them. Pray, said she, remember the Advice I have given you already, and do not make your self unhappy, by asking useless Questions. She scarce had done speaking, when I saw entering my Apartment (which consisted of a large

large Anti-chamber, and a Bed-chamber, with two large Closets) a Troop of beautiful young Ladies, finely dress'd, who all successively embrac'd me, and wish'd me Joy. They put me so much out of Countenance, that I could not make any Reply to their Compliment: But one of them observing the Confusion I was in, said, Madam, the Solitude of this Place will affect you a little at first, but when you have once been in our Company, and tasted the Pleasures of our Amusements and Diversions, you will quit that pensive Temper. We are now come to ask the Favour of your Company to dine with us to Day, and henceforward, three Days in every Week. I thank'd them, and so we all went to Dinner. We had that Day all sorts of the most exquisite Dishes of Meat, with Variety of Fruits and Sweet-meats. The Room was very long, having two Tables on each Side, and one in the Front; and I reckon'd there were Fifty two young Ladies, the oldest not exceeding Twenty Four Years of Age. Six Maids served us all, but my *Mary* waited on me that Day. After Dinner we went up Stairs into a long Gallery, with Lettice Windows all round it: There, some playing on the Musick, others at Cards, and some walking about, we spent three Hours together. At last, *Mary* came up, ringing a small Bell, which was the Signal to retire into our Rooms, as they told me; but *Mary* said, we were allow'd that Day for Recreation, and might go into what Room we pleas'd 'till Eight o' Clock, and then we were to go into our own Chambers. Then all desiring Leave to go with me into my Apartment, to spend the Time there (and I was very glad they prefer'd

ferr'd my Chamber to another) we all went down together, and in the Anti-chamber found a Table cover'd with all sorts of Sweet-meats upon it, Iced Cinnamon-water, Almond-milk, and the like. Every one eat and drank, but not a Word was spoke concerning the Sumptuousness of the Entertainment, nor the Inquisition of the Holy Fathers. So we spent our Time in merry Conversation 'till Eight o' Clock, when every one retiring to our own Rooms, *Mary* came to tell me, that Don *Francisco* waited for me; so we went to his Apartment, and Supper being ready, we sat alone at Table, attended by my Maid only. After Supper, *Mary* went away, and we to Bed, and next Morning she served us with Chocolate, which we drunk in Bed, and then slept 'till Ten o' Clock. When we got up, my Waiting-Maid conducted me into my Chamber, where I found ready two Suits of Cloaths of a rich Brocade, and every thing else suitable to a Lady of the first Rank. I put on one, and when I was quite drest, the young Ladies came to wish me a good Morrow, all drest in different Cloaths, and better than the Day before; and we spent the second and third Day in the same Recreation. Don *Francisco* continuing with me in the same manner. But the third Morning, after drinking Chocolate in Bed, as the Custom was for Don *Francisco* and me, *Mary* came and told me, that a Lady was waiting for me in her own Room, and bid me get up with an Air of Command; and Don *Francisco* saying nothing against it, I got up, and left him in Bed. I thought really this had been to give me some new Comfort and Diversion; but I found my self much mistaken; for *Mary*

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convey'd me into a young Lady's Room not eight Foot long, which was a perfect Prison, and there before the Lady told me, Madam, this is your Room, and this young Lady your Bedfellow and Comrade; and left me there with this unkind Command. O Heavens! thought I, what is this has happen'd to me? I fancy'd my self out of Grief, but now I perceive only the Beginning of it. What is this Place, dear Lady (said I) is it an enchanted Palace, or Hell upon Earth? I have lost Father and Mother, and what is worse, my Honour and my Soul for ever. My new Companion seeing me like a Mad-woman, took me by the Hands, and said to me, Dear Sister (for this is the Name I will call you henceforth) leave off your Grief and Vexation; for you can do nothing by such extravagant Complaints, but heap Coals upon your Head, or, rather, *under your Body*. Your Misfortunes and ours are exactly of a Piece; you suffer nothing that we have not suffer'd before you: but we are afraid of revealing our Sorrows, lest that should be a Means of encreasing them. Pray take good Courage, and hope in God, for he will find a way to deliver us out of this hellish Place: But, above all things, take Care not to shew any Uneasiness before *Mary*, who is the only Instrument of our Torment, or Comfort, and have Patience 'till we go to Bed, and then, without any Fear, I will tell you more of the Matter. We do not dine with the other Ladies to Day, and it may be we shall have an Opportunity of talking before Night, which I hope will be of some Comfort to you. I was in a most desperate Condition; but my new Sister *Leonora* (that was her Name) prevail-

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ed so much upon me, that I overcame my Vexation, before *Mary* came with our Dinner, which was very indifferent, compar'd with what I had three Days before. After Dinner, another Maid came to take away the Plate and Knife (for we had but one for us both) and lock'd the Door. Now, my Sister (said *Leonora*) we need not fear being disturb'd 'till Eight at Night: So, I may safely Instruct you, if you promise me upon your Hopes of Salvation, to keep secret (while you are in this House) all that I shall tell you. I threw myself down at her Feet, and promis'd Secresy; then she began. My dear Sister, you think your own Case very hard; but I can assure you, all the Ladies here have undergone the same, and, in time, you shall hear all their Stories, as they expect to do yours. I suppose *Mary* has been the chief Instrument in terrifying you, as she was of us; and I need not question but she has shewn you the *Tortures*. I know that *Don Francisco* has been your *Nero*; for the three Colours of our Cloaths are the distinguishing Banners, or Ensigns of the three Holy Fathers. The Red Silk belongs to *Don Francisco*, the Blue to *Guerrero*, and the Green to *Aliaga*; and 'tis the Custom, to give the Ladies they bring hither, these three Colours for the first three Days. We are strictly commanded, during that time, to be very merry, and shew all Demonstrations of Joy, when a young Lady is brought hither, as we did with you, and you must hereafter do with others; but after that, we live like Prisoners, without seeing any Soul but the six Maids and *Mary*, who is the House-keeper. We dine in the Hall three Days a Week, and the rest in

our Rooms. When any of the Fathers has a Mind for one of his Slaves, *Mary* comes for her at Nine o' Clock, and conveys her to his Apartment: But, as there are so many, it does not come in turn perhaps once a Month, except to such as have the Honour to give them more than ordinary Satisfaction; those are sent for very often. Some Nights, *Mary* leaves the Doors of our Rooms open, which is a Sign that one of the Fathers has a Mind to come that Night; but he comes so silent, that we cannot distinguish whether its our own Patron or not. If one of us happen to be with Child, she is remov'd into a better Chamber, and sees no body but the Maid, till she is deliver'd. The Child is taken away, and we do not know where it is carried. *Mary* suffers no Quarrels between us, and if any one happens to be troublesome, she is severely chastised for it; so that we are always in Fear of offending. I have been here six Years. When the Officers took me from my Father's House, I was about Fourteen Years old, and I have had one Child. We are at present Fifty Two young Ladies. Every Year we lose Six or Eight of our Number, but do not know what becomes of them; but we have still a fresh Supply, and sometimes I have seen Seventy three in the House, at one time. Our greatest Perplexity is, the Suspicion we have, that when the Fathers become tir'd of any one, they put her to Death. And this cannot be look'd upon as groundless, if you consider, that they will never run the Hazard of being detected in these Villainies, by sending any of us out of the House. Since then we cannot help submitting to their Commands, we must resign our selves to God, by fervent Prayer.



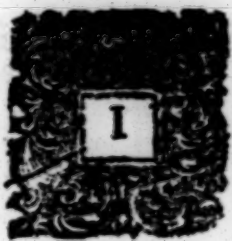
er to him and his blessed Mother, to forgive us those Sins we are compell'd to commit against our Inclinations, and to preserve us from Death in this House. So, dear Sister, arm your self with Patience, and trust in him who will be our only Defender and Deliverer.

This Discourse of *Leonora* gave me some Ease, and I found every thing as she had told me. We had liv'd about Eighteen Months together, in which time we lost Eleven, and got Nineteen new Ladies; when *Mary* came one Night, and order'd us to follow her. When we were got down Stairs, she bade us go into a Coach; then we thought our Lives at an End. We left the House, but whither we were carry'd, we knew not, 'till we were put into another House and Room worse than the first: There we were confin'd above two Months, without seeing any of the Holy Fathers, or *Mary*, or any of our Companions; and in the same Manner we were remov'd from that House to another, where we continu'd 'till we were miraculously deliver'd by some *French* Officers.

One Mr. *Faulcaut*, happily for me! open'd the Door of my Room, and, as soon as he saw me, began to shew great Civilities, and took me and *Leonora* along with him to his Lodgings, and after he had heard our whole Story, fearing we might be discover'd, he contriv'd the next Day to send us to his Father; and for our greater Safety, we were dress'd in Mens Cloaths. I was kept there two Years, as the Daughter of the Old Gentleman, when Mr. *Faulcaut's* Regiment happening to be broke, he came home, and two Months after married me, and *Leonora* was married to another Officer, and lives now in *Orleans*.

## C H A P. II.

*The Adventure of Massetto, who being entertain'd as Gardener to a Monastery of Nuns, feign'd himself dumb, and by that means enjoy'd them, and, at last, the Abbess her self.*



It is a great Mistake to think, that, as soon as a young Girl has put on the Veil, she has neither Passions nor Desires left, and breathes nothing but Piety and Devotion. The Heart cannot be chang'd so easily as the Habit. A monastical and secluded Life often produces worse Effects in a Cloyster, than we find in the wide World; for those who live abroad having more Reason to be wary of their Reputations, so they are generally more careful to avoid whatever may seem to reflect upon it. It is a very ill way of arguing, my Daughter is in religious Orders, therefore she is a Saint. There was formerly, and still is, in a certain Country, a Convent of young Women (which I forbear to Name) highly celebrated for their Piety. They were but Eight in Number, besides the Abbess. They had an old Gardener, who not being satisfied with his Wages, would serve them no longer, but reckoned with their Steward, and retir'd to the Village where he was born. All his Neighbours was very glad to see him, and welcom'd him home; and among others, *Massetto*, a sturdy young Fellow, and well made for Country Labour, who ask'd him where he had been all this while? The Old Man answer'd, That he had liv'd with these Nuns. And what was  
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your Business there, says *Massetto*? To look after a large fine Garden, replies the Old Man, and sometimes to bring them Wood. I lik'd my Business well enough, but they gave me such pitiful Wages, that it would hardly buy me Shoes; besides, they were all young, and devilish wanton. They would all fain be Mistresses, and what pleas'd one, displeas'd another. In short, they often made me at my Wits End. Their Steward, when I came away, desired me to send somebody in my Place? but may Heaven renounce me, if ever I send any one amongst such a Parcel of She-Devils. *Massetto* was very well pleas'd with this Discourse, and thought within himself, that he might make it turn to his Advantage, yet judg'd it convenient to conceal his Design from the Old Man, and told him, that he had done well to leave them; for Women, (at least the generality of them) know not what they would have themselves. The Old Man being gone, *Massetto* began to consider how he might bring the Matter about. He did not at all scruple the Service, for he was satisfy'd he could perform that, but being very brisk and young, he was afraid they would not entertain him on that Account. At last, he thought of a Stratagem which succeeded very well. The Monastery being at a good Distance from the Village where he liv'd, and he unknown to any Person thereabouts, he resolv'd to offer himself to them, and feign being dumb. He went thither with his Spade, and luckily met the Steward in the Court, to whom he made Signs, as if he were very hungry; and made him understand, that if he had any Business to employ him about Wood, he was willing and able to undertake



undertake it. The Steward gave him Viſtuals, and afterwards ſhew'd him ſome old Stumps of Trees, which he ſoon cleft aſunder. Then he took him to the Wood, and made Signs for him to cut ſome down, and carry to the Convent. The Steward having a great deal of Buſineſs to do, and being well pleas'd with this dumb Man, ſet him to Work for ſeveral Days. The Abbeſs having ſeen him, aſk'd who he was? The Steward answer'd, A poor dumb Fellow, that came hither t'other Day a begging, whom I have employ'd to do ſeveral things for the Uſe of the Houſe: I like him very well, and if he does but underſtand Gardening, and will live with us, I believe he'll prove a very good Servant; for he ſeems to be very willing to do any thing, and we have now great Occaſion for a Gardener. Altho' he is a luſty Fellow, yet the Siſters will receive no Scandal, on Account of his Imperfection. You ſay well, ſays the Abbeſs, go and ſee if he knows how to work, and is able to hold it; if he be, we will give him ſome old Shoes, and other Neceſſaries. There was never any one more deſirous of Reſt, than *Maffetto* was to work. The Steward aſk'd him by Signs, if he was willing to ſtay in the Convent? And *Maffetto* gave him to underſtand that he deſired nothing more. Altho' theſe Siſters were not all very handſome, they all were young and good-humour'd, and went often into the Garden to ſee *Maffetto* work, and took Delight in playing unlucky Tricks with him. The Abbeſs believing every thing about him to be like his Tongue, was never concern'd at it. One Day, he had been hard at work, and was laid down to reſt himſelf, when two young Nuns ſeeing

seeing him in that Posture, stood still to view him : Sister, says one of them, what a Thought comes into my Head ? What do you think of carrying this foolish Fellow into an Arbour, to know how we were begot ? What a wicked thing do you talk of, says the other ? Have you forgot your Vows of Chastity ? We make a great many other Vows, reply'd she, that we never keep. But what if we should prove with Child, says the other ? Don't let us trouble our selves about that, says she, if it should be so, we shall have Time enough to conceal it ; let us not lose the present Opportunity. We have to do with a Man that must keep Counsel, whether he will, or not, and upon that Account, we need not fear a Discovery. Every body in the Convent was asleep at that time ; the Arbour was thick and shady ; but, to prevent Surprize, they thought it convenient for one to stand Centinel, whilst the other kept *Masfetto* Company. So, having agreed the Matter, one goes to wake him ; but he not being so fast asleep as they thought, and guessing at their Meaning, presently started up, and went into the Arbour, where the dumb Man pleas'd them both so well, that they never miss'd visiting the Arbour every Day.

Some of the other Sisters perceiving the Intrigue, resolv'd presently to acquaint the Abbess with it ; but, upon second Thoughts, they had a Mind rather to have some Share with the others : And thus, in a little time, *Masfetto* had oblig'd the whole Convent. The Lady Abbess was the last, who perceiving the Care the dumb Man took of her Nuns, was desirous to have her Share, being as much in need as any of the rest. She took him boldly  
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to her own Chamber, and kept him there so long, that all the Sisters made great Complaints, that their Gardener did not come to Work.

They were all equally desirous of his Company, but the Abbess often interpos'd her Authority, and kept him with her as long as he was fit for any thing. At last, *Massetto* grew weary of so much Business, and began to think he had acted the dumb Man long enough: And being one Day with the Abbess, who urged him to do more than he was able, he broke out on a sudden, saying, Madam, One Cock may serve Ten Hens, but Ten Men can hardly satisfy One Woman: What an hard Task then have I, who have Nine to please? Pray, Madam, spare of my Labour, or give me Leave to go Home.

The Abbess hearing a Man speak, whom she suppos'd to be dumb, cry'd out, A Miracle! A Miracle! and assembled the whole Convent, who, instead of dismissing *Massetto*, gave out, that by the Power of their Fastings and Prayers, they had recovered a dumb Man to Speech; so they made him their Steward in the room of the other, who died much about that Time. Every one of them then confess'd that which they could no longer conceal: And *Massetto* being afterwards well fed and paid, did as much as he could, and left others to do the rest.



CHAP. III.

*The pleasant Adventure of a Carmelite Fryar and his Gallant; together with his Letter, and her Answer.*



FOR the better understanding of this Story, the Reader must be acquainted, that the *Italian Dames* are kept up worse than Slaves, and have not so much as the Liberty of their own Houses, in the Kingdom of *Naples*. The Custom is to lock them up in the Garrets; which, for that Reason, they call the *Womens Apartment*. Whenever they have a Mind to buy any thing that is cry'd along the Streets, or give an Alms to any poor Body, they have Baskets, which they fasten to a great Rope, and let them down to give or receive what they please.

A Fryar *Carmelite*, who was making his Quest (a general Word to express Begging) in Honour of the little *Scapulary*, was waiting under the Window of a Dame of Quality, for the Descent of some Alms; the Gentlewoman, it seems, having too great a Kindness for him to send him away empty, convey'd down to him, in her Basket, a great white Loaf, which the good Fryar was reaching out his Arms to receive, when two *Frenchmen* coming by, that were almost famish'd, proving nimbler than he, disappointed him of his Prey; for one of them having rudely push'd the Fryar across the Street, the other laid hold of the Basket, and taking out what was in it, they both betook themselves to their Heels. The *Carmelite*, conscious of his Guilt, and resolv'd

solv'd to get the Loaf into his own hands, fell a running after them with all speed, crying out, *Stop the Thieves, stop the Thieves*: Whereupon, the People soon stopp'd them, supposing they had stolen something of Value; but the poor Wretches gave good Evidence, that nothing less than extreme Hunger had put them upon this Attempt; for, without being mov'd or scar'd at the Uproar made about them, he who had stole the Loaf broke it in two, and gave the one half to his Companion. As this was doing, some Papers dropt out of it into the Street, which an *Italian* immediately snatch'd up; and the *Carmelite*, who, 'till then, had express'd such Earnestness to have his Loaf again, slipt away through the Crowd, without making any farther Enquiries about it.

The Spectators were every one curious to know the Contents of these Papers, and the *Italian*, to avoid the Throng of People, retir'd to an Inn, where, after he had read them by himself, he communicated them for a notable Piece of Gallantry, to all that desired to hear them. There were two Letters, the one inclos'd in the other, whereof one was the Fryar *Carmelite's* Letter, and the other contained the Lady's Answer. The *Carmelite's* was as follows.

“ **D**Evout Soul of the great Mother of  
 “ *Venus*, give an Alms to a poor Fry-  
 “ ar: Vouchsafe to me, I pray you, for Chari-  
 “ ty, a Look, a Smile, a Kiss; some little  
 “ thing or other, for the sake of that dear little  
 “ God *Cupid*.

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At the Bottom of this Letter, he desired the Lady, that she would be pleased to honour him with a Word in Answer, and to send him back his own Letter, as well to set his Heart at Rest, in that regard, as that she might not be exposed to any Surprize from her Husband. The Lady's Answer had an Air of Gallantry not inferior to the Fryar's Letter. It is as follows.

Dear Father,

“ **T**HE Favour you demand being poor  
 “ in itself, I think I may grant it,  
 “ without lessening the Esteem I bear for your  
 “ Person, which is very pleasing to me, tho’  
 “ at so great a Distance. I do allow you from  
 “ this very Moment, to study the best Means  
 “ you can to come at me: As for burning your  
 “ Letter, it would be unkind to burn the first  
 “ Fruits of your Love towards me: I believe  
 “ I may confide in you, as to the Care of my  
 “ Letter, lest it should fall into the Hands of my  
 “ Tyrant Husband. May the God *Cupid* be  
 “ kind to me, by inspiring your Heart with a  
 “ Love equal to mine for you: And you may  
 “ depend upon the Constancy and Honour of  
 Your SLAVE.

“ P. S. Pray let me see you to-morrow,  
 “ that I may relieve you with something worth  
 “ your Acceptance.

Tho’ these Letters seem’d to be pleasant enough, yet the more understanding and virtuous of those who heard them read, could not but express something of Horror, to see Wick-  
 edness covering it self with the Pretext of God-  
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linefs, and flalking up and down in the Difguife of a Habit fo Holy in outward Appearance. They fent out fome Perfons feveral Ways, to look for the Fryar, but they could not meet with him; only they learnt at a Houfe where he had lodged three or four Days before, that he was one of the great Convent of the *Carmelites* in *Naples*, but they could never find him; and thus ended this pleafant Adventure.



## C H A P. IV.

*Of the Image of the Virgin Mary, and the manner of her dancing with a Fryar.*

THE Image is call'd *La Aurora* (i.e. the Morning, or Day-break) in the Convent of *Franciscan* Fryars call'd, *Jesus of the Bridge*, of the City of *Saragossa*. This Image was in great Veneration fome Years ago, and the Lay Brethren of that Convent were very much refpected by all the People of that City, becaufe they had given out, that there was always one lay Brother in that Convent fo godly, that he was in high Esteem and Favour with the Virgin *de la Aurora*; but unhappily for that Image, for the Convent, and for the Lay Brethren of it! For one of them, who was Clerk of the Chapel of the Virgin, gave out, in the City, that on her Festival Day, which was the *Tuesday* after *Easter*, the Image was to dance with him after Evening Songs were over. This uncommon Miracle excited the Curiofity of almoft all the Inhabitants of the City to meet there



there at the fix'd Time; but the crafty Fryars knowing that the twentieth Part of the People could not see it, upon second Thoughts, spread a Report, that the Miracle was to be continued for eight Days, or, as they say, all the Days of the *Octava* of the Virgin: So the first and second Days were appointed for the Noblemen and Ladies, and the rest for Tradesmen and common People.

When the Day was come, and the Evening Songs over, the Image of the Virgin was in the Middle of the Altar of her Chapel, in a small gilt Chapel, richly drest, and all the Altars round about full of Wax Candles. Before the Altar, a Scaffold was set up for the Musick, and for the Lay Brother. So, when the Church was full of People, the Father Guardian made the Signal to the Brother to begin to dance *las Folias*; i. e. the Follies with the Castanets, or cracking of the Fingers. The Fryar danced a long while, without being accompanied by the Image: The People began to say the Lay Brother was a Cheat, which being heard by him, he fell down upon his Knees, and began to cry bitterly, and complain to the Image thus in a whining Tone: "Hear, young *Madona*,  
 "do not make me pass for a Cheat; you know  
 "very well what you promised me one Night,  
 "when I was combing out the Wig that my  
 "Cousin gave you. Hear, do you remember?  
 "you say nothing? Then by this holy  
 "Cross you shall pay for it. Now, I will ask  
 "you to be as good as your Word twice more,  
 "and if you will expose me to be laugh'd at  
 "by the People that are here present, by my  
 "Faith I will swear that you are the Cheat,  
 "and every body will believe me, and none

“ for the future will care for you.” O what Joy was it to the Fryar and the People, to see the Image make a Reverence to the Brother ! “ Now (said he) you are an honest Woman, “ come, let us dance the *Folias*, and let every “ one here present know, that you perform “ whatever you promise.” The Image began really to turn round about, for the space of three Minutes. A reverent Silence was kept in the Church, and all were surpriz’d to see so wonderful a Miracle, no body daring to say a Word, but the good Brother, who, when the Image ceas’d from her Motions, turning to the People, said, “ Now you see the great Esteem this “ Image has for me, and because I love the “ Inhabitants of *Saragossa*, as my own Life, “ I will ask a Favour from my Image for them ; “ which, if she refuseth, I have done with her. “ These are the Keys of her Treasure, and let “ her hire another Servant, for I am sure no “ body can be so faithful as I have been to “ her. Ay, she will think on it, before she loseth me ! Now, the Favour that I beg of you “ for my Fellow Citizens of *Saragossa*, (turning “ to the Image) is, That you will take the “ Name of every one that comes, and offers you “ the Charity of one Mass only (for I would “ not have them pay too dear for this Favour) “ and enter it in the Book of eternal Life. “ Now let me see what Answer she gives me. “ Will you grant ’em this Favour ?” Then the Image lifted up, and bowed down its Head ; at which Signal the People cry’d out, *Viva, viva la Virgin de la Aurora* : Let the Virgin of the Morning live ; or, Long live the Virgin of *Aurora*. This Miracle was immediately divulged through the whole City, and for the six following

ing Days the Church was crowded with People, from Morning, 'till the Dance of *Folias* was ended. But the Inquisitors finding the thing something odd, they sent their Secretary to the Convent at Midnight, with Order to take up the Lay Brother, and search the Image; which being done accordingly, he found an Instrument to move the Image with, which came down under the Altar Table, where another Lay Brother turn'd the Instrument. So the Cheat was found out, bnt too late; for, in the six Days the Image Harlequin danc'd, the Fryars got Four Thousand Pieces of Eight for Masses, as the Father Guardian of the Convent did own to the Inquisitors; and all that was inflicted on the two lay Brothers for this Crime, was to send them into another Convent in the Country. The Convent lost a great deal by this Discovery, for the People never went near it since; and the Community, that was formerly compos'd of an Hundred Fryars, is now reduc'd to Thirty in all. This Dance of the *Spanish* Follies, or rather, the Follies of that Dance (for one Fool made many) happen'd in the Year 1705, of which the Relator was an Eye-witness, having gone two several times to see that *Wonder of Wonders*, as the Fryars then us'd to call it.





## C H A P. V.

*The Adventure of Isabella with a Fryar, who, under Pretence of making an Oblation of her Virginity to the B. Virgin, debauch'd her before an Altar, at thirteen Years old.*



Was born at *Sora*, in the *Abruzzo*, of Parents not very eminent for Fortune or Birth ; yet my Father's Employment was sufficient to give me a genteel Education.

I am of Opinion, there is some Impulse of Nature, or Influence of the Stars, which pushes some more than others on the Confines of *Venus*. I confess, I did not know what it was that Men and Women were join'd for ; yet, by that time I was turn'd of Twelve, I had a great Inclination to Marriage ; that is, I had a mighty Mind to a Husband. To this End, I frequented the Convent of the Fryars, where my Mother, and all our Family, ever chose their Confessors, to pray to the Virgin *Mary* to send me a good Husband, according to my Desire. I had continued this Prayer almost a Year, when finding no Effect of all my Orisons, I began to suspect I had made a sinful Demand, and full of this Fear I apply'd myself to my Confessor, a grave, old, religious Fryar in Appearance, but, in Effect, without either Religion or Gravity.

He finding my Simplicity, told me, he would pray to the Virgin to know her Will in that Particular, and ordered me to come to Confession again in a Day or two, and he would give me her Answer. I was overjoy'd in my Mind, that I had so good an Advocate

vocate in my Cause, and was punctual to a Minute, to know the Result. When I came to him in the Confessional, " Cease (said he) my  
 " pretty little Daughter, to ask a Husband of  
 " the Blessed Virgin *Mary*, who being her self  
 " a Maid, will have you have no Husband at  
 " all." Since you tell me, reply'd I, that it is  
 the Will of the Blessed Virgin, I will give and  
 dedicate my Virginity to Heaven. The good  
 Father commended my pious Resolution, and  
 told me, the Virgin had order'd I should dedicate  
 it to her in some Church. I then reply'd, since  
 the Virgin had commanded me so, his Church  
 seem'd to be the fittest for the Oblation. " I ap-  
 " prove of your Devotion, my good Daughter,  
 " said he, and therefore depart in Peace, and re-  
 " turn in the Morning, for this Night I'll spend  
 " in Prayer to our Lady, that she would vouch-  
 " safe to ratify the Dedication of thy Virginity;  
 " and having wash'd your Body all clean in the  
 " Morning, and put on clean Linnen, return  
 " to me ; for it's not lawful for any thing un-  
 " clean to be offered to the Virgin by her  
 " Priests. Take care to be here in good time,  
 " and alone ; for there are to be no Witnesses  
 " of the Consecration of those things of which  
 " the Virgin takes Possession.

Returning in the Morning, full of Devotion to  
 the Virgin, he led me to his Cell ; where, on  
 an Altar, I saw a Crucifix surrounded with a-  
 bundance of Wax Candles, and, above all, a  
 Picture of our Lady. The Door being fasten'd,  
 we both join'd in Prayer, and sung some Hymns  
 to the Virgin, when both rising up, " My  
 " Daughter, says he, you must now take off your  
 " upper Garment, to consecrate it to our La-  
 " dy : " Which having, by his help perform'd,  
 with

with all the Form of Devotion, praying, and he singing Hymns all the while; he then order'd me to pull off the next, and so 'till I was now come to my Shift. I was a little surpriz'd, in spite of my Ignorance; but the Formality of the Ceremony, and the Gravity of his Aspect, together with a mighty Opinion of his Piety, lull'd asleep all Suspicion of foul Play; and I really believed this was the peculiar Order of the Church, since performed in such Solemnity, before the Crucifix and the Picture of the Blessed Virgin. Being now only cover'd with my Shift, blushing all over, my Eyes being quite shut with Fear and Devotion, he then told me, I must pull off my Shift too; for the Virgin and the Saints being all without Cloaths, would have nothing offered to them, but what was quite naked: But I could not, with all his Threats, be prevail'd with to do that Office my self, but suffered him to take it away, who left me quite naked to his View; when, having said another Prayer, and sung another Hymn, he approached me very close, and pressing my Breasts with his trembling Fingers, "These precious little Balls (said he) "are thus offered to my Church and her Patrons." Then running over my Cheeks, all blushing hot as Fire, approaching my Mouth, "This (said he) my Daughter, must be taken Possession of only by the Mouth:" Then kissing me three times, "And these ruby Lips "are an Offering to my Church." Thence having past from my Bosom to my Belly, and making Seizure of them, as Offerings to his Church, he ordered me to kneel down before the Altar, and say after him these Words. "O ever-glorious Virgin, I offer thee my Vir-

ginity



“ginity and my naked Body, to be taken  
“Possession of by this thy Minister and Ser-  
“vant.” Then, after a short Hymn, he or-  
der’d me to lie down at the Foot of the Altar,  
where my Virginity must be offered to our La-  
dy. In Obedience to his Order, I laid me  
down on my Face, in that humble Posture, to  
offer my self up to the Virgin, when he kneel-  
ing by me, and sitting himself for the cursed  
Encounter, with unheard of Impiety, making  
Religion the Pimp to his Lust, he run his Hand  
gently over my back Parts, and took those into  
his Church. Then, with some struggling, he  
turn’d me upon my Back, and pressing my  
Thighs and Arms with the same Formality and  
seeming Devotion, “O Holy Virgin (said he)  
“who hast with so much Beauty adorn’d this thy  
“Votary, form’d these tremulous Thighs! this  
“firm round Belly; these small taper Arms and  
“Fingers, with so much Angelick Symmetry,  
“Proportion and Softness; behold this thy little  
“Handmaid, and rejoyce in the Possession of  
“such a Servant.” Having said this three times,  
and casting his Eye now to the Scene of all his  
Action, and the Distinction of Sex: “And  
“this, my Daughter, I must seize with my  
“Hand, as the Gate to that Offering which  
“you come to make to the Blessed Virgin;  
“and, as the Mouth was only to be taken Pos-  
“session of by the Mouth, so must this be by  
“what can only deliver the Offering you have  
“brought.” I struggled some time, and urg’d,  
that he certainly exceeded his Commission;  
but denouncing terrible Anathema’s, he told  
me, it would be Impiety to carry back from  
the Virgin, the very thing I came to immolate  
to her; as I must needs do, unless I left my  
Maiden-

Maidenhead with him. Vanquish'd by these Reasons, and a sort of unknown Pleasure rais'd by his artful Approaches, I suffer'd him at last, betwixt Struggling and Consent, to take entire Possession of my Person. The first Encounter being over, I was going to dress me; but e'er I got my Shift on, he seiz'd it with this Assurance, That, as the Mouth was taken Possession of by three Kisses, so must my Virginity by as many Embraces. The first Fear being over, and thinking it my Duty, and the Pleasure its Reward, he easily made me comply, 'till a great Part of the Day being now waited in this new sort of Sacrifice, dressing my self as well as I could, he dismiss'd me, with an Order of repeating the same Exorcism the next Day. In short, he cultivated his Ground in such a manner, that in a little time I found my self with Child. I inform'd him of my Condition, and ask'd his Advice as well as Assistance. He amused me with Words, 'till finding the Secret must come out, he left *Sora*, and went to some Convent of the same Order, at the farther End of *Italy*.

My Condition was now no longer to be conceal'd; my Mother soon made the Discovery, and flew into such a Rage, that had not my Father interven'd, I believe that Day would have been my last; but he loving me more tenderly than my Mother, took me aside, and having fully examined the Matter, gave Credit to my Account, and vow'd certain Revenge on the impious and treacherous Fryar, if he could by any Means learn to what Convent he was fled: But for fear my Mother should treat me too harshly, he sent me to a Friend in the Country, not far from a *Villa* of the Dutchess of *Sora*, where  
I was

I was deliver'd of a dead Child, the Fright my Mother put me into having kill'd it in the Womb. I had, after a hard Travail, some Months of Illness, insomuch that my Life was despair'd of; for, by the Indiscretion of the People, the News of my Father's unfortunate Death was brought to my Ears, while I yet labour'd under the Power of a Distemper not easily remov'd. He had, it seems, with indefatigable Industry, found out the Fryar, and stabb'd him to the Heart; but being seiz'd by the Fryars, and prosecuted for the Fact, he was executed at *Padua*. The News of it broke my Mother's Heart, and had very near dispatch'd me in the same manner: But Youth and Destiny preserv'd me for a happier End.



C H A P. VI.

*Account of the merry Adventure of Gelding  
Father Lawrence, a Jesuit at Avignon.*



**T** *Avignon*, a large City in *Italy*, liv'd a Jesuit nam'd Father *Lawrence*, who, among the rest of his She Penitents, was a little too intimate with a pretty Hostess. They often had amorous Affairs together; but, at last, whether for want of Caution, or mere Jealousy in the Husband, they were not a little suspected by *Mine Host*, of *Cornuting his Forehead*. One time, just as they were getting off the Bed, she was heard to say, (hugging and kissing him at the  
same



same time) "Are you sure of your Man?  
 "Can you trust him with the Treasure of my  
 "Life? Will he not actually do what he only  
 "pretends to dissemble, the better to deceive  
 "my Husband, and make our Conversation  
 "agreeable and easy? Should my dull Drudge  
 "suspect you only meant to amuse him, I fear  
 "he would try the Honesty of *Martino*. I am  
 "afraid a Surgeon has not Honesty enough to  
 "refuse a Bribe to betray his Trust: But how-  
 "ever that be, I wish you could have thought  
 "of some way less dangerous, to remove my  
 "Husband's Jealousy." No, dear *Angel* (said  
 the Priest) *I have sufficiently secur'd Martino*  
*by a Bribe which thy Husband will scarce*  
*out-bid, did he know our Intrigue; so much*  
*better does he love Money than Revenge! He's*  
*too good a Christian, poor Soul! to bear Ma-*  
*lice; at least, where the Execution of it will*  
*prove expensive.*

Having ended the Discourse, and their amo-  
 rous Dalliance, she dismiss'd the Priest by a se-  
 cret Communication between the House and  
 Stables, and return'd to her Guests. It was but  
 a short Space before the Priest, who had been  
 so familiar with the Landlady, came into the  
 Room where the Guests were, with several  
 others, among whom was a Surgeon call'd  
*Martino*. The Host and his Wife, with some  
 more of the Family, with all the Guests, be-  
 ing present, the Priest began this Harangue.  
*You my lov'd Neighbours, and you my Kins-*  
*folk that are present, shall be Witnesses of my*  
*Doings. It is said, If thine Eye be a Scandal,*  
*pluck it out, and that those are happy who*  
*make themselves Eunuchs for the Kingdom of*  
*Heaven. Now, it has been my Misfortune to*  
*incur*

*incur the Suspicion of our Host, in relation to his virtuous Consort, my Penitent ; being therefore resolv'd to remove all Cause of Uneasiness, Quarrel, or Ill Will, by taking away the Grounds and Cause of Suspicion ; so that hereafter my good Penitent and I may converse with all the Freedom of two of the same Sex : I have already made my Will, and dispos'd of my temporal and spiritual Affairs, and as a good honest Man ought to do, heartily forgive all my Enemies : Particularly, I declare, that it was not only by my Consent, but my Desire, that my honest Friend Martino the Surgeon undertook this Operation upon me ; and therefore, if any thing happens amiss, or otherwise than the Skill of so great an Artist might promise, he has my hearty Forgiveness before all the Company.*

The Company were some surpriz'd, and some concern'd at what the Priest said ; but the Strangers and Travellers could not well tell what he meant, 'till being disrob'd, and bound fast Hand and Foot, the Surgeon took out his Tools, and went to Work. The Priest was not fond of parting with his Witnesses, but had made a secret Bargain with the Surgeon, only to make a Flourish, and pretend that he had perfectly gelt him. But the Husband, who had good Reason to suspect his Familiarity with his Wife, secretly gave the Surgeon double the Money, to go thorough-stitch with his Work, and to make the Priest an Eunuch indeed ; by that means to punish him, not only for the Injury he had already done him, but to prevent the like for the future.

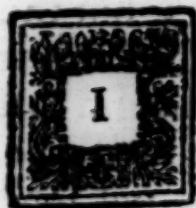
The Priest lying now at his Mercy, whose Money he had already receiv'd, the Temptation

on of a double Fee soon determin'd him, at one Stroke, to shave him so close, that he spoil'd his Rutting for ever after; giving for a Reason, that he did not use to make a Jest of his Profession. The Priest swoon'd away, the disconsolate Dame did the like; but the Husband and Company were very well pleas'd with the Operation.



## C H A P. VII.

*A Short Account of the Inquisition, and its Practices.*



IN the Time of King *Ferdinand V.* and Queen *Isabella*, the Mixture of *Jews* and *Moors* with *Christians* was so great, the Relapses of the new Converts were so frequent, and the Corruption in Matters of Religion so barefac'd among all Sorts and Conditions of People, that as the Cardinal of *Spain* thought the introducing of the Inquisition would be the only Method to stop the Progress of Vice and Immorality; so likewise, for a Cure of the Irreligion of those Times, the Inquisition was establish'd in 1471, in the Court, and many other Parts of *Spain*.

The Cardinal's Design in procuring this Tribunal, was only to suppress Heresies, and chastise many horrible Impieties; as Blasphemy, Sodomy, Polygamy, Sorcery, Sacrilege, and many



many others, which are also punishable in these Kingdoms by the Prerogative Court, but not after a manner so barbarous as the Inquisition doth. The Design of the Cardinal was commendable, being in itself good, and approved by all the serious and devout People of that Time ; but the Use made of it was not so, as will appear immediately.

I shall only speak of the Inquisition of *Saragossa* ; for, as I am treating of Matters of Fact. I may tell with Confidence what I know, as an Eye-witness, of several things done there. This Tribunal is composed of three Inquisitors, who are absolute Judges, and from whose Judgment there is no Appeal, not even to the Pope himself, nor to a General Council ; as doth appear from what happen'd in the Time of *Philip II.* when the Inquisitors having censur'd the Cardinal of *Toledo*, the Pope sent for the Process and Sentence, but the Inquisitors did not obey him ; and tho' the Council of *Trent* acquitted the Cardinal, they, notwithstanding, insisted on the Performance and Execution of their Sentence.

The first Inquisitor is a Divine, the second a Casuist, and the third a Civilian. The first and second are always Priests, and promoted from Prebends to the high Dignity of being Holy Inquisitors. The third sometimes is not a Priest, though he wears the Clerical Habit. The three Inquisitors of my time were, Don *Pedro Guerrero*, Don *Francisco Torrejon*, and Don *Antonio Aliaga*. This Tribunal hath a High Sheriff, and God knows how many Officers, besides those that belong to the House, and live in it : They have likewise an Executioner, or, we may say, so many Executioners

as Officers and Judges. Besides these, there are many *Qualificators* and *Familiars*.

The Inquisitors have a despotick Power to command every living Soul ; and no Excuse is to be given, nor Contradiction to be made to their Orders ; nay, the Persons have not the Liberty to speak, nor complain in their Misfortunes ; and therefore there is a Proverb which says, *Con la Inquisition chiton* : Do not meddle with the Inquisition ? or, as to the Inquisition say nothing. This will be better understood by the following Account of the Method they make use of for the taking up, and arresting People ; which is thus.

When the Inquisitors receive an Information against any Body, which is always in private, and with such Secresy, that none can know who the Informer is, (for all the Informations are given in at Night) they send their Officers to the House of the Accused, most commonly at Midnight, and in a Coach. They knock at the Door (and then all the Family is in Bed) and when somebody asks from the Window, *Who is there ? The Holy Inquisition*. At these Words, the Person who asks the Question, without Noise or Delay, or even the Liberty of giving Notice to the Master of the House, comes down to open the Door : For when the Inquisitors send the Officers, they are assur'd by their Spies, that the Person is within Doors ; and if they do not find the Accused, they take up the whole Family, and carry them to the Inquisition : So that the Person who speaks to them, is, with good Reason, afraid of making any Delay in opening the Street Door. Then they go up Stairs, and arrest the Accused, without telling a Word, or  
hearing

hering a Word from any of the Family, and putting him silently into the Coach, they drive away to the Holy Prison. If the Neighbours by chance hear the Noise of the Coach, they dare not go to the Window; for it is well known, that no other Coach, but that of the Inquisition, is abroad at that Time of the Night. Nay, they are so much afraid, that they dare not even ask their Neighbours, the next Morning, any thing about it; for those that talk of any thing that the Inquisition doth, are liable to undergo the same Punishment, and perhaps too the Night following. So, if the Accus'd be a Daughter, Son or Father, and some Friends or Relations go in the Morning to see that Family, and ask the Occasion of their Tears and Grief, they answer, that their Daughter was stolen away the Night before; or, that the Son, Father or Mother (or whoever be the Prisoner) did not come home the Night before, and that they suspect he was murder'd. This Answer they give, because they cannot tell the Truth, without exposing themselves to the same Misfortune: And not only this, but they cannot go to the Inquisition, to enquire for the Prisoner, for they would be confin'd for that alone. So, all the Comfort the Family can have in such a Case, is to imagine, that the Prisoner is in *China*, or some other remote Part of the World. This is the Reason why nobody knows the Persons that are in the Inquisition, 'till the Sentence is published and executed, except those Priests and Fryars who are summoned to hear the Tryal.

The *Qualificators*, and *Familiars*, which are in the City and Country, in Cases of Necessity, have full Power to secure any Person they



suspect, with the same Secresy, and to commit him to the nearest Commissary of the *Holy Office of the Inquisition*, who is to take care to send him safely to the Prison; and this is all done by Night, and without the least Fear that the People should rescue the Prisoner, nay, or even talk of it.



## C H A P. VIII.

*Account of a merry Trick which some Students in the University of Saragossa put upon one of their Officers.*



THE Rector of the University of *Saragossa* has his own Officers to arrest the Scholars, and punish them, if they commit any Crime. Among their Officers was one *Guadalaxara*, who was mighty officious and troublesome to the Collegians or Students; for, upon the least Trifle in the World, he would arrest any of them. The Scholars, on this Account, hated him, and were always contriving how they should plague him, or put some comical Trick upon him. At last, it was agreed, that Six of the lustiest among them should be at the Bottom of the University Steeple in the Evening, and Six more in the Belfrey, who were to let down a lusty young Fellow by a strong Rope, on their hearing of the Word of *War*, which was the Signal. So, the Scholars who were in the Yard,

Yard, and those at the Bottom of the Steeple, took Occasion to quarrel, in order to bring *Guadalaxara* thither; which had the desired Effect: For he had no sooner come and arrested one, but they cry'd out, *War*; whereupon those in the Belfrey let down the Scholar, who immediately grasping *Guadalaxara* in his Arms, and the Six pulling the Rope at the same time, he carried him up almost twenty Foot high, and then let him fall to Ground. The Poor Fellow was crying out, *O Jesus! The Devil has taken me up*; when the Students that were at the Bottom pull'd off their Cloaks to receive him; and as he cry'd out, *The Devil, the Devil*, they having Instruments of Musick with them, mimick'd every Word he said. By this means, a Number of the Scholars being got together, they surrounded him, still continuing their Musick, to make People believe it was only a Scholastick Diversion. So with this Melody and Rejoycing they carried the troublesome *Guadalaxara* out of the Gates of the City, into a Field call'd *The burnt Place*, because formerly the Hereticks were burnt in that Field. Here lay a dead Horse, and opening his Belly, they ty'd the poor Officer by the Hands and Legs, and plac'd him within the Belly, which they sew'd up, leaving only the Head of *Guadalaxara* out under the Tail of the Horse, and so they went back into the City. How dismal that Night was to the poor Man, any body may imagine; but yet that was nothing, in comparison with what he suffer'd in the Morning; for the Dogs coming then to eat of the dead Horse's Flesh, he, for fear they should bite off his Head, continually cry'd out, *Ho! ho! Perros; i. e. Dogs*: And that Day he

he found, that not only the Scholars, but even the very Dogs were afraid of him, for they did not dare to approach the dead Horse. The Labourers of the City, who are a most ignorant sort of People, but very pleasant in their rustick Expressions, going out into the Field by Break of Day, saw the Dogs at some Distance from the Horse, and heard a Voice crying, *Ho ! ho ! Perros*. They look'd about, and saw no body ; but drawing nearer the Horse, and hearing the same Voice, they ran away frighten'd into the City again, and gave out, that a dead Horse was speaking in the *Burnt Field* ; and as they affirm'd and swore the thing to be true, Crowds of People went to see and hear the Wonder, or, as others call'd it, The Miracle of a dead Horse speaking. A publick Notary was among the Mob, but no body dare go near the Horse.

This Notary went to the Inquisitors, to make an Affidavit of the Case, and told them, that no body having Courage enough to approach the Horse, it was very proper to send some of the Fryars with holy Water and *Stola*, to exorcize the Horse, and find out the Cause of his speaking. But the Inquisitors, who think to terrify Beasts like rational Creatures, sent six of their Officers, with strict Orders to carry the Horse to the Holy Office. The Officers having an Opinion, that the Devil must submit to them, and approaching the Horse, they saw the Head under the Tail, and the poor Man crying out, " Help ! take me out  
" of this stinking Grave ; for God's sake, good  
" People, make Haste, for I am not the De-  
" vil, nor a Ghost, nor Apparition, but the  
" real Body and Soul of *Guadalaxara*, the  
" Consta-



“ Constable of the University; and I do re-  
 “ nounce in this Place the Office of arresting  
 “ Scholars for ever; and I do forgive them  
 “ this Wrong they have done to me; and  
 “ Thanks be to God and the Virgin of *Pilar*,  
 “ who have preserved my Body from being  
 “ converted into a dead Horse, and that I am  
 “ alive still.

These plain Demonstrations of the Nature of the thing did not in the least convince the Officers of the Inquisition, who are always very strict in the Performance of the Orders given them; so they took the dead Horse, and carry'd it to the Inquisition. Never were more People seen in the Streets and Windows than on that Day; besides the great Crowd that follow'd the Corpse, which I saw myself. The Inquisitors having Notice before-hand, went to the Hall to receive Information from the Horse; and after they had ask'd him many Questions, the poor Man pushing up the Tail with his Nose, to speak, to see, and to be seen, and still answering them, the wise Holy Fathers, not trusting to his Information, gave Order to the Officers, to carry the speaking Horse to the *Torture*; which being done accordingly, as they begun to turn the Ropes thro' the Horse's Belly, the Skin of the Belly broke, and the real Body of *Guadalaxara* did appear in all its Dimensions, and by the dead Horse's Torture, he then sav'd his Life; but not being able to recover from the Fright, he died three Weeks after, and the Scholars made an Elegy on his Death.

## CHAP. IX.

*A Description of the Great Mountain Sylvester, with some Account of the wicked Life of a Hermit there: By a Gentleman who travell'd to Naples.*



Shall here relate only what I myself discover'd. I took a Lodging the first Night, in a Village near the Mountain; and my Curiosity led me, the next Morning, to go up to the Top of it. They told me there was but one Path-way to get up to it, which was on the other Side of the Mountain; so that I had a great Way to go about, to get thither. Wherefore, viewing carefully the Top of the Mountain, it appear'd to me, that I might very well save my self the Trouble of going about the Mountain, by a certain Passage, which seem'd to me as if it had been a trodden Path; and the Stones that were about it appear'd like so many Steps, by which one might get up to the top. Wherefore, without farther Consideration, I set forward upon the Attempt. I scarce had got up half Way, when I found my self extremely mistaken in my Account; for those Stones which had appeared to me so little, and by which I thought I might easily gain the Top of the Mountain, prov'd to be great Rocks hanging one over another, which made the Top of the Mountain inaccessible.

However, I continu'd still to ascend, rather for Humour sake, to see how far I could get, than with any Hope of compassing my Design. I clamber'd and crept up the Cliffs of the Rocks,

Rocks, and by the Help of the Roots of some Trees, I rais'd myself at last to the great Rocks, whence I could perceive I was not far from the Top. This gave me new Life and Spirits, and the more, because I saw there would be greater Danger in attempting to get down again, than to get up to the very Top. Accordingly I pursu'd my Resolution, and after some new Efforts, I found myself all on a sudden in a very fine Garden, inclos'd on all Sides with high Walls, except on that where it was thought inaccessible. This Garden belong'd to one of the Hermitages, and I descry'd in it two Hermits, who were taking some Recreation in a Bower. They were sorely affrighted when they saw me, and taking me for some Ghost, betook themselves to their Heels, and getting into their Hermitage, they barricado'd it against me. I was quite spent with the extreme Pains I had taken, and in a great Sweat; so I sat down in the Bower they had left, to rest myself. I found here the Remains of a great Pasty, and a large Bottle of Wine; and upon a Bench on the other Side of me, a Fan and a Coif. The Hermits being now a little recover'd out of their Fright, ventur'd out again into the Garden, and came to accost me.

They were astonish'd, when I told them what shift I made to get up to the Rocks. I soon discover'd them to be *Frenchmen*, and they told me it was about two Years since they came to live in that Hermitage. I took Notice of the Gloves, Coif and Fan that were left in the Bower: One of them took the Hint, and told me, " Since you have cast your  
" Eyes, Sir, upon some Female Ornaments,  
" that



“ that are left here with us, we shall unfold  
“ to you the Myſtery of them, in order to  
“ have your Advice in an Affair that extreme-  
“ ly perplexeth us both. In the next Hermitage to ours, there lives an *Italian*, of a very bad Life, tho’ he be not known of ſuch.  
“ He hath debauch’d a *Roman* Lady, whom  
“ he has kept with him ſome Months; and  
“ having no Way of keeping her long, undiſcover’d (becauſe we have ſome Windows  
“ that look towards his Hermitage, and that  
“ we daily viſit him with a great deal of  
“ Freedom) he choſe rather to communicate  
“ the Matter to us, than endeavour to conceal  
“ it. He hath made a Hole in the Wall of  
“ our Garden, thro’ which his Lady, in caſe  
“ of Surprize or any one’s coming to viſit him,  
“ might retire into our Hermitage. For the  
“ reſt, we have nothing but the Sight of her,  
“ for he is ſo extremely jealous, that he keeps  
“ her all the Day ſhut up in a Hole, differing  
“ but very little from a Priſon; And when he  
“ brings her out at any Time, to take a Walk,  
“ he keeps cloſe with her all the while: Yet  
“ ſhe does not ſeem to think much of this, for  
“ ſhe loves him extremely.

“ ’Tis ſhe that ſupports all Expences, for  
“ ſhe hath brought abundance of Gold and  
“ Silver along with her from *Rome*; and, to  
“ ſpeak the Truth, we have far’d very well,  
“ ſince he made the Diſcovery to us; for  
“ there is not a Day paſſeth, but we receive  
“ ſome Preſent or other from them. They  
“ gave us a Viſit this Morning, and brought  
“ with them the Paſty and the Bottle which  
“ you ſee. ’Tis not above a Quarter of an  
“ Hour ſince they left us, and it ſeems the  
“ Gen-

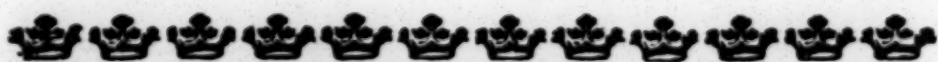
" Gentlewoman forgot to take her Fan and her  
" Gloves with her.

" It was lucky for you, Sir, that you did not  
" come whilst he was here, for he certainly  
" would have kill'd you, for fear of being dis-  
" cover'd. He always carries a great Dagger  
" under his Gown, to make use of upon any  
" Occasion. Therefore, we would not advise  
" you to stay here any time; for should he  
" return hither (as sometimes he does, and,  
" in all likelihood he now will, to fetch the  
" things his Lady has left behind her) you  
" would be in great Danger. We only desire  
" you would be pleas'd to assist us with your  
" Advice, how we may best discover this  
" without doing our selves a Mischief.

I told them, the safest and shortest Way was  
to acquaint the Cardinal-Vicar; and that they  
needed not trouble themselves any farther:  
But, as for my Part, I knew not whether I  
should return to *Rome*, or no. Then they  
told me, that the Hermit was so cunning, that  
for some time they had not dar'd to take one  
Step towards *Rome*, so narrowly did he watch  
them.

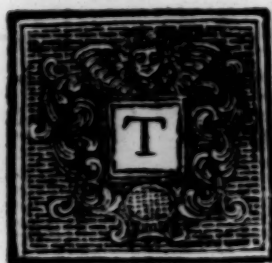
I had been told there was a very fair Abbey  
of *Bernardines* upon the same Mountain; I  
therefore ask'd the Hermits, why they did  
not discover the Matter to the Abbot? But  
they reply'd, they knew they would not be  
welcome there with such a Complaint, be-  
cause all the Monks of that Abbey led very  
dissolute Lives, and had each of them his Mis-  
tress as well as the Hermit. They told me  
likewise, that they suspected the Hermit to be  
a Sorcerer, which made them the more fear-  
ful to take the least Step towards discovering

him: That they were of Opinion he had bewitch'd this Gentlewoman, because, tho' he had no considerable Qualities, and was besides deform'd in Body, with a great slovenly Beard, a stinking Breath, and rotten Teeth; yet she had always lov'd him passionately, from the time she first receiv'd one of his Letters, wherein was inclos'd a Piece of white Wax, like an *Agnus Dei*. That they had also frequent Cause to wonder at his Knowledge of many secret things which had happen'd at very distant Places: All which gave them great Suspicion, that he had to do with the Devil. They were about to tell me more of him, but the dreadful Apprehensions they had given me of his coming again, made me take my Leave, desiring they would shew me the Way to the Abbey of *Bernardines*, where I intended to go and say Mass, having made a Vow to do so at the Altar of St. *Sylvester*, to return Thanks for the Danger I had escap'd, when in clambering the Rocks I had like to have lost my Life.



## CHAP. X.

*Of the pretended Marriages of the Priests and Nuns.*



Here is a famous Convent in *Italy*, where, it seems there is not a Nun in the House, who had not from her Noviceship some particular Fryar for her Friend, with whom she was made to contract an intimate Alliance in those early Years



Years of Obedience, learning to forget that Chastity and Modesty which ought to be the singular Ornaments of their Sex and Profession: And after sufficient time allow'd for imbibing and fixing those vicious Habits, they are with all imaginable Solemnity made Man and Wife. The Ceremony of these Contracts is thus. When a Fryar and Nun are come to this mutual Agreement, they address themselves to their respective Kindred and Friends; they give Presents, as Pledges of their Affection, and make Demands and Conditions. They assign certain Days to draw up the Articles, make the Contract, and celebrate the Marriage, during which there is nothing to be seen but Mirth and Gallantry among the Fryars and the Nuns. The following Account of the Solemnity of one of their Marriages will not perhaps be unacceptable.

Father *Antonio* demanded Sister *Clara* of the Abbess, who personated her Mother: Father *Sebastiano* acted the Notary that pass'd the Contract; and having publish'd the Banns at the Grate, and below in the Hall, Father *Dominico* play'd the Curate of the Parish, said the same Prayers, used the same Ceremonies, and made the Pair speak the Words in their Turn, as they use in the common Marriages; and there was a Ring given, and put on the Finger of the Bride.

Being come into the Hall or Grate, the Fryar on the Outside, and Sister *Clara* within, they sat down, and the good Father began in this manner.

“ You have now, my dear *Clara*, altered  
 “ your State, you are no longer in your own  
 “ Power; and that Right you might have  
 F 2 “ had

“ had in the Direction of your own Actions,  
“ is now entirely devolv'd upon me. Your  
“ Body is not your own, it is now at my Com-  
“ mand, and must be subject to my Will;  
“ which, if you know yourself, you must con-  
“ clude, that my Will and Desire is not only  
“ to see, but to feel and enjoy every Part of  
“ that beautiful Person.” This secular Dress  
(for, according to Custom, he was dress'd like  
a Cavalier, and she like a Lady of the World,  
with her Bosom all bare, and her Face full of  
Patches, and her Hair adorn'd with Ribbons)  
“ gives me a tempting Sample of that delici-  
“ ous Flesh and Blood that is now, by Right,  
“ my own. Draw near, therefore to this  
“ Grate.” Then she rose up and approach'd  
it. They kiss'd with mutual Ardency, which  
prov'd so far from satisfying, that it serv'd  
only to enflame their Desires. “ O my ravish-  
“ ing *Clara* (said he) 'twas with such a Wife of  
“ Snow, indeed, that our Founder, *St. Fran-*  
“ *cis*, tam'd those unruly Affections that dis-  
“ turbed his Contemplation; and without the  
“ full Possession of his Wife of Snow, I can  
“ never rest or be quiet. Before the Type of  
“ Marriage, all above the Girdle was my  
“ Due; but now all that is below is equally my  
“ Right; hide therefore no longer the Beau-  
“ ties I long to see, and seize for my own.

The eager Fryar, impatient of Delay, at-  
tempted to remove those Veils himself, that  
depriv'd him of the Sight he so much long'd  
for; but Sister *Clara* stepping back, denied  
him yet the Satisfaction, and rais'd many Ob-  
jections about the Unlawfulness of the Fact,  
and the Vow of Virginity which she had alrea-  
dy

dy taken. To these, composing himself as well as he could, the Father thus reply'd.

“ All Vows are to be consider'd a little more  
 “ nicely than Men generally do in their Re-  
 “ flections on our Breach of any one in parti-  
 “ cular. All Vows are a sort of Oaths or  
 “ Compacts, by which we oblige our selves  
 “ to do or perform such a thing; but there is  
 “ one Condition always absolutely necessary to  
 “ them all, which is, that the thing vow'd be  
 “ in our Power; for, should any Man vow to  
 “ fly up into the Air, or to stand twenty Years  
 “ together on a Pillar, as 'tis said of *Simon*  
 “ *Stelites*, or to live without Victuals, or any  
 “ the like extravagant Impossibility for mere  
 “ and unassisted Man to perform: Can any  
 “ one in his Senses suppose himself bound by  
 “ such a Vow, which, as it was ridiculous to  
 “ make, so it would be the Height of Mad-  
 “ ness and Presumption to attempt to per-  
 “ form? 'Tis true, that by the Assistance of  
 “ the divine Power, a Man is capable of all  
 “ the Particulars I have instanc'd; but I  
 “ know not what Ground there is for any Man  
 “ to expect a Series of Miracles during his  
 “ whole Life, but the fantastical Whim of  
 “ forsaking the common Road of Nature, and  
 “ those Inclinations and Desires which the  
 “ eternal Former of Mankind has fix'd in our  
 “ Frame and Constitution. The Mechanism  
 “ of our Body is so contriv'd, that as Food is  
 “ receiv'd into the Stomach, it is there digest-  
 “ ed, and the Nourishment separated by a  
 “ natural Chimistry, and each sent to its dif-  
 “ ferent Part. There are also peculiar Vessels  
 “ made for the Reception of those animal  
 “ Spirits which Nature designs for Genera-



" tion; and when those Vessels are full, they  
 " must have a Discharge; and if by any En-  
 " thusiastick Notions you forbid those Means  
 " which God and Nature has ordain'd for  
 " that End, it either generates Distempers,  
 " or filling up the Mind with perpetual De-  
 " sires, destroys all its nobler and sublime  
 " Operations; for while it is imprison'd in the  
 " Flesh, it cannot be freed from a very great  
 " Influence of the good or ill State of the  
 " Body. Thus, by hindering the Course of  
 " Nature, you make the Humour overflow  
 " the whole, and by damming up a gentle  
 " Stream, you make it rise into a Torrent,  
 " which bears down all before it. You may  
 " as well pretend to eat and drink every Day  
 " with Plenty and Pleasure, and yet vow a-  
 " gainst Evacuation in the usual manner:  
 " Nature would soon let you see how vain a  
 " thing it was to attempt a Contradiction to  
 " her indispensable Laws, by forcing you to  
 " submit to the common Course of things, or  
 " at once extinguish that Being that was com-  
 " mitted to your Charge, not only to pre-  
 " serve, but to propagate.

" 'Tis true, I will allow some one or two  
 " peculiar Messengers of Heaven have, by  
 " that divine Power that sent them, been ex-  
 " empted from the common Frailties and Ne-  
 " cessities of human Life; yet it is a Madness  
 " for those who have no such immediate  
 " Claim to, or Necessity of, Dispensations, to  
 " presume on the same. Because Providence  
 " once, for the Manifestation of his own  
 " Power and Glory, at the Word of *Joshua*,  
 " stopt the whole Course of Nature, and made  
 " the universal Motion stand still; should our  
 " Gene-

“ Generals therefore presume on the same  
 “ Privilege, whenever their own or their  
 “ Prince’s Ambition engages them in a Battle?  
 “ As what I defend is the just and the ne-  
 “ cessary Order of our Mechanism, so to  
 “ think it our Duty, as Men and Women, to  
 “ avoid that Conjunction which the Wisdom  
 “ of our Maker design’d in our original Con-  
 “ stitution, is profanely and impiously to pre-  
 “ tend to be wiser than supreme Wisdom,  
 “ and to correct that admirable Order and  
 “ Law, which from the Beginning he had est-  
 “ ablish’d: *God saw that it was not good for*  
 “ *Man to be alone.* That he made those  
 “ Parts, those Vessels, which in the Course  
 “ of Digestion, would make a Man very un-  
 “ easy, without the female Softness to dis-  
 “ charge with Extasy what had been hoarded  
 “ with Pleasure. The first Law therefore  
 “ that he gave, was, *They should increase*  
 “ *and multiply, and replenish the Earth with*  
 “ *his beautiful Images.* This is the first and  
 “ and supreme Law, which being enacted by  
 “ Omnipotence, cannot be dissolv’d but by  
 “ the same Power. Now, my beautiful Sister  
 “ *Clara*, if you can produce any visible Dis-  
 “ pensation from this Law, then your Vow of  
 “ Chastity may take Place, else it is void,  
 “ by being directly contrary to the Duty of  
 “ Mankind. You and I are now marry’d,  
 “ and the Law of Nature being irreverfible,  
 “ puts an End to your rash and impious Vow  
 “ of Chastity, which flies in the Face of Na-  
 “ ture itself.

“ ’Tis true, that there has been a political  
 “ Institution made by cunning and designing  
 “ Men, to set a-foot this Celibacy, and deny  
 “ the

“ the Benefit of Marriage to the Clergy ?  
“ but it was merely a human Contrivance, to  
“ bring a more immediate Interest to the Pa-  
“ pal Power, and engross the Opinion and  
“ Government of the People, by a Pretence  
“ to an angelical and supernatural Virtue in  
“ Conscience, both as to Riches and Vene-  
“ real Enjoyments; yet, believe me, my dear  
“ Wife, this fatal Hypocrisy has only serv’d  
“ to multiply our Desires and Enjoyments,  
“ while those who refuse what Nature has  
“ allow’d, fall shamefully into those which  
“ Nature abhors ; and while they reject  
“ the Relief of a different Sex, they en-  
“ deavour to create a Difference in the same.  
“ These specious Pretences have furnish’d  
“ such noble Stipends, such large Endow-  
“ ments, which at once supply so many Mo-  
“ nasteries with all the Plenty of Luxury, and  
“ swallow up the Vow of Poverty without  
“ Scandal, or so much as Notice taken :  
“ Nay, it is recommended from our Pulpits,  
“ as highly meritorious, to make these Do-  
“ nations, which render it as impossible for  
“ us to keep our Vow of Poverty, as the Ef-  
“ fects of it do, to observe that of Chastity.  
“ But since these handsome Provisions are  
“ made, and you, my dear *Clara*, and I,  
“ have our Lot thrown into this Land flowing  
“ with Milk and Honey, it is none of our  
“ Business to expose a Delusion on which we  
“ subsist; but, like others in the same State,  
“ to enjoy with Privacy and Innocence those  
“ Pleasures Nature has ordain’d, and our  
“ Constitutions require; while our past unad-  
“ vis’d, and unnatural Vows, secure us the  
“ Means and Opportunity of possessing them.  
Sister



Sister *Clara* listen'd with Attention and Pleasure to the agreeable Casuistry of the amorous Father, and was pleas'd to be convinc'd, that her Pleasure was her Duty : She now was obedient to all his Commands, without Reserve ; and fixing a Thousand Kisses on his Lips, admir'd his Knowledge and Eloquence, which had brought so necessary a Relief to her Passion, which she own'd was beyond Bounds for her Father and Husband. From Kisses they proceeded to nearer Familiarities, which yet increas'd, not lessen'd their Desires ; for nothing could now satisfy but full and perfect Fruition. The Place deny'd them the Happiness they mutually desir'd ; but Necessity, the Mother of Invention, soon offer'd them the Means. There were two Stools in the Room where Sister *Clara* was sitting ; the Fryar advis'd her to set one on the other, and by resting her Hands and Arms on them, she might, by the Help of the little Door in the Grate, give some Ease to his Anguish. The poor Nun, with willing Obedience, does as he directed ; but, as all human Pleasures have a Mixture of Pain, and all Successes are blended with Misfortunes ; so now, when the Fryar and the Nun were as eager, and happy as the Place would permit, the Stools, not well fix'd, gave way to her Motion, and in the midst of all her Joy, she fell with them to the Floor.

The Lover and his Mistress were equally confounded and disappointed, and she had well nigh paid her Life for her Joy ; but it prov'd otherwise ; for she soon got up again, and shaking her Cloaths about her, she complain'd only of her Legs, which immediately con-

consulting, she found the Skin a little rais'd, and some Crimson Drops trickling down her Alabaster Skin.

The Fryar renew'd his Kisses of Joy for her Safety, and would not desist from renewing the Attack in the same Way, till she promis'd to admit him to her Cell, where they might pass the Night with more Pleasure and Safety. She told him, it was an easy Matter, from his Window, to pass into the Garden, where she would wait to conduct him up to Bed. So, ending the Affignation with warm eager Kisses, she return'd to the other Grate, where the Company expected them with Impatience to their Repast.



## C H A P. XI.

*A particular Description of two rich Churches in Saragossa, call'd, St. Salvator, and the Lady del Pilar.*



**I**N the Cathedral of St. *Salvator*, there are five Prebendaries, besides the Dean, Arch-deacon, Chanter, and sixty six Beneficiates, six Priests and a Master, and twelve Boys for the Musick, sixty Clerks, and Under-Clerks, and Sextons. The Church contains thirty Chapels, large and small, and the great Altar is thirty Foot high, and ten broad, all of Marble-Stone, with many Bodies of the Saints of the same, and in the Middle of it, the

the Transfiguration of our Saviour in the Mount *Tabor*, with the Apostles, all represented in Marble Figures. The Front of the Altar-Table is made of solid Silver, the Frame gilt, and adorn'd with precious Stones. In the Treasury of the Church they keep sixteen Bodies of Saints, of pure Silver, among which, that of St. *Peter Argues* (who was a Prebendary in the same Church, and was murdered by the *Saracens*) is adorn'd with rich Stones of a great Value. Besides these, they keep twelve half Silver Bodies of other Saints, and many Relicks set in Gold and Diamonds: Forty two Silver Candlesticks for the Altar-Table, two large ones, and the third for the blessed Candle, three hundred Pound Weight each: Thirty six small Silver Candlesticks; and six made of solid Gold, for the great Festivals. Four Posselets of Silver, two of solid Gold, with the Handles of Hyssops, of the same. Two great Crosses, one of Silver, the other of Gold, ten Foot high, to carry before the Processions: Ten thousand Ounces of Silver in Plate, Part of it gilt, to adorn the two Corners of the Altar on great Festivals, and when the Archbishop officiates, and says the great Mass. Three and thirty Silver Lamps, of which the smallest is an hundred and fifty Pound Weight; and the largest, which is before the great Altar, gilt all over, is six hundred and thirty Pound Weight. Abundance of rich Ornaments for Priests, of inexpressible Value. Eighty four Chalices, twenty of pure Gold, and sixty four of Silver, gilt on the inside of the Cup; and the rich Chalice which only the Archbishop makes use of in his Pontifical Dress.



All these Things are but Trifles, compar'd with the great *Custodia* they make Use of to carry the great Host through the Streets, on the Festival of *Corpus Christi*. This was a Present made to the Cathedral by the Archbishop of *Sevil*, who had been Prebendary of that Church before. The Circumference of the Sun and Beams is as big as the Wheel of a Coach : At the End of each Beam there is a Star. The Center of the Sun, where the great Host is placed between two Chrystals, is set with great Diamonds ; the Beams are all of solid Gold, set with several precious Stones ; and in the Middle of each Star, a rich Emerald set in Gold. The Chrystal, with the great Host, is fix'd in the Mouth of the rich Chalice, on a Pedestal of Silver, all gilt over, which is three Foot high. The whole *Custodia* is five hundred Pound Weight : And this is placed on a gilt Base, which is carried by twelve Priests. Several Goldsmiths have endeavoured to value this Piece, but no body could set a certain Sum on it. One said that a Million of Pistoles was too little. And how the Archbishop could gather together so many precious Stones, every body was surprized, 'till it was known, that a Brother of his Grace died in *Peru*, and left him great Sums of Money, and a vast Quantity of Diamonds and precious Stones.

I come now to speak of the Treasury and Rarities of the Lady *del Pilar*. In the Church of this Lady is the same Number of Prebendaries and Beneficiates, Musicians, Clerks and Sextons, as in the Cathedral Church of *St. Salvador* ; and, as to the Ornaments and Silver Plate, they are very much the same, except only that of the great *Custodia*, which is not so rich. But

as to the Chapel of the Blessed Virgin, there is, without Comparison, more in it than in the Cathedral. Now, as to the Riches, I shall give you an Account, as far as I remember, for it is impossible for every thing to be kept in the Memory of Man.

In the little Chapel, where the Image is on a Pillar, are four Angels of the Size of a Man, with a large Candlestick, each of them, all made of Silver gilt. The Front of two Altars is solid Silver, with gilt Frames, set with rich Stones. Before the Image there is a Lamp, or, as they call it, a Spider of Chrystal, in which twelve Wax Candles burn Night and Day: The several Parts of the Spider are set with Gold and Diamonds, which was a Present sent to the Virgin by Don *John* of *Austria*, who also left her in his last Will, his own Heart, which accordingly was brought to her, and is kept in a Gold Box set with large Diamonds, and hangs before the Image. There is a thick Grate round about the little Chapel, of solid Silver: Next to this is another Chapel, to say Mass in before the Image; and the Altar-Piece of it is made of Silver, from the Top to the Altar-Table, which is of Jasper Stone, and the Front of Silver, with the frame gilt, and set with precious Stones. The rich Crown of the Virgin is twenty five Pound Weight, set all over with large Diamonds, so that no body can see any Gold in it, and most People think, it is all made of Diamonds. Besides this great one, she has six Crowns more of pure Gold, set with rich Diamonds and Emeralds, the smallest of which is worth half a Million.

The Rose of Diamonds, and other precious Stones she has to adorn her Mantle, are innumerable

merable; for though she is drest every Day in the Colour of the Church's Festival, and never useth twice the same Mantle, which is of the best Stuff imbroidered with Gold, she has new Roses of precious Stones every Day, for three Years together. She has three hundred and fixty five Necklaces of Pearls and Diamonds, and six Chains of Gold set with Diamonds, which are put on her Mantle on the great Festivals of Christ.

In the Room of her Treasure are innumerable Heads, Arms, Legs, Eyes and Hands made of Gold and Silver, presented to her by the People, which have been cured, as they believe, by Miracle, through the Virgin's divine Power and Intercession. In this second Chapel are one hundred and ninety five Silver Lamps, in three Lines, one over the other: The Lamps of the lowest Rank are bigger than those of the second, and these bigger than those of the third. The five Lamps facing the Image, are five hundred Pound Weight each; the fixty of the same Line four hundred Pound Weight; those of the second Line are two hundred Pound Weight; and those of the third Line one hundred Pound Weight. There is the Image of the Virgin in the Treasury, made in the Shape of a Woman, five Foot high, all of pure Silver, set with precious Stones, and a Crown of Gold set with Diamonds, and this Image is to be carried in a publick Procession the Days appointed.

I remember that when the Right Honourable the Lord *Stanhope*, then General of the *English* Forces, was in *Saragossa*, after the Battle, he went to see the Treasure of the Lady *Pilar*, which being shewn to him, I heard

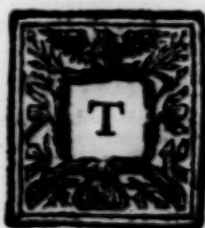


heard him say these Words: *If all the Kings of Europe should gather together all their Treasures and precious Stones, they could not buy half the Riches of this Treasury.* By this Expression of so wise and judicious a Person, I leave the Reader to judge of their Value.



C H A P. XII.

*The History of the Lady of Pilar, and her Miracles.*



His remarkable Story contains, to the best of my Memory, the following Account.

The Apostle St. James, came with seven new Converts to preach the Gospel in *Saragossa*, (a City famous for its Antiquity, and the having for its Founder *Cesar Augustus*; but more particularly for the heavenly Image of the Lady *del Pilar*) and as they were sleeping on the River *Ebro's* side, they were wak'd at Midnight by celestial Musick, and saw an Army of Angels, melodiously singing, come down from Heaven, with an Image on a Pillar, which they plac'd on the Ground, forty Yards distant from the River, and the commanding Angel spoke to St. James, and said, *This Image of our Queen shall be the Defence of this City, where you come to plant the Christian Religion; take therefore good Courage, for, by her Help and Assistance, you shall not leave this City, 'till*

*you have reduc'd all the Inhabitants to your Master's Religion; and as she is to protect you, you must also signalize yourself in building a decent Chapel for her.* The Angels leaving the Image on Earth, ascended up to Heaven again, with the same Melody and Songs, and St. James, with his seven Converts on their Knees, begun to praise and thank God for the inestimable Treasure he had sent them; and the next Day they set about the building a Chapel with their own Hands. Having already given an Account of the Chapel, and the Riches of it, I shall now say something of the idolatrous Adoration paid to that Image, by all the Roman Catholicks in *Spain*, and all others that go to visit her.

This Image has her own Chaplain, besides the Chapter of Prebends, and other Priests, as I have said before. The Virgin's Chaplain has more Power and Privilege than any King, Archbishop, or any ecclesiastical Person, excepting the Pope; for his Business is only to dress the Image every Morning, which he doth in private, and without any Help: I say, in private, that is, drawing the four Curtains of the Virgin's Canopy, that no body may see the Image naked. No body has Liberty, but this Chaplain, to approach so near the Image; for, as the Author of her Legend says, an Archbishop, who had the Assurance to attempt saying Mass on the Altar-Table of the Virgin, died upon the Spot, before he began the Mass. I saw King *Philip* and *Charles*, when they went to visit the Image, stand at a Distance from it. With these Cautions, it is easy to give out, that no body can tell what Matter the Image is made of, that being referr'd to the  
the

the Angels who brought it. So, all the Favour that Christians can obtain from the Virgin, is only to kiss her Pillar; for it is contriv'd, by having broke Part of the Wall backwards, that a Piece of the Pillar, as big as two Crown Pieces, is shewn, which is set in Gold; and there Kings and others kneel down to adore and kiss that Part of the Stone. The Stones and Lime that were taken away when the Wall was broke, are kept for Reliques, and it is a singular Favour, if any can get a small Stone, paying a great Sum of Money.

There is always so great a Crowd of People, that many times the Devotees cannot kiss the Pillar, but touch it with one of their Fingers, and afterwards kiss the Finger that did touch it. The large Chapel of the Lamp is Night and Day crowded with People; for, as they say, that Chapel was never empty of Christians since St. *James* built it; so the People of the City that work all Day, go out at Night, to visit the Image; and this blind Devotion prevails not only among pious People, but even among the most profligate and debauch'd; in-somuch, that a lewd Woman will not go to Bed, without visiting the Image; for they believe, for certain, that no one can be saved, if they do not pay this Tribute of Devotion to the sacred Image.

Now, to support this erroneous Belief, it is easy for the Chaplain who dresses the Image (as he is reckon'd to be a heavenly Man) to give out what Stories he pleases, and make the People believe any Revelation from the Virgin to him, as there are many such written in the Book of the Miracles of the Virgin of *Pilar*: As this, for Instance. Dr. *Augustin*



Ramirez, Chaplain to the Image in 1542, as he was dressing her, she talked with him for half a Quarter of an Hour, and said, " My faithful and well beloved *Augustin*, I am very angry with the Inhabitants of this my City, for their Ingratitude. Now, I tell you, as my own Chaplain, that it is my Will, and I do command you to publish it, and say the following Words, which is my Speech to all the People of *Saragossa*.

*Ungrateful People; remember, that, after my Son died for the Redemption of the World, but more especially for you the Inhabitants of this my chosen City, I was pleas'd, two Years after I went up to Heaven in Body and Soul, to pitch upon this Select City for my Dwelling Place; therefore I commanded the Angels to make an Image perfectly like my Body, and another of my Son Jesus in my Arms, and to set them both on a Pillar, whose Matter nobody can know; and when both were finish'd, I order'd them to be carried in Procession round about the Heavens by the principal Angels, the heavenly Host following, and after them the Trinity, who took me in the middle: And when this Procession was over in Heaven, I sent them down with Illuminations and Musick to awake my beloved James, who was asleep on the River side, commanding him by my Ambassador Gabriel, to build with his own Hands a Chapel for my Image, which he did accordingly; and ever since I have been the Defence of this City against the Saracen Army, when by my mighty Power I kill'd in one Night, at the Breach, 50000 of them, putting the rest to a precipitate Flight.*

*After*

*After this visible Miracle (for many saw me in the Air fighting) I have deliver'd them from the Oppression of the Moors, and preserv'd the Faith and Religion unpolluted, for many Years, in this my City. How many times have I succour'd them with Rain, in time of Need? How many Sick have I heal'd? How much Riches are they Masters of, by my unshaken Affection to them all? And what is the Recompence they give me for all these Benefits? Nothing but Ingratitude: I have been asham'd these Fifteen Years to speak before the Eternal Father, who made me Queen of this City: Many and many times I am at Court with the three Persons, to give my Consent for pardoning several Sinners, and when the Father asketh me about my City, I am so bashful that I cannot lift up my Eyes to him. He knoweth very well their Ingratitude, and blameth me for suffering so long their Covetousness: And this very Morning, being called to the Council of the Trinity, for passing the divine Decree under our Hands and Seals, for the Bishoprick of Saragossa, the holy Spirit has affronted me, saying, I was not worthy to be of the Privy Council in Heaven, because I did not know how to govern and punish the the Criminals of my chosen City; and I have vowed not to go again to the heavenly Court 'till I get Satisfaction from my Offenders: So I do thunder out this Sentence against the Inhabitants of Saragossa, that I have resolved to take away my Image from them, and resign my Government to Lucifer, if they do not come for the space of fifteen Days, every Day, with Gifts, Tears, and Penances, to make due Submission to my Image, for the Faults committed*

*mitted by them these fifteen Years: And if they come with prodigal Hands, and true Hearts, to appease my Wrath, which I am pleas'd with, they shall see the Rainbow for a Signal, that I do receive them again into my Favour: But if not, they may be sure that the Prince of Darkness shall come to rule and reign over them. And further I do declare, That they shall have no Appeal from this my Sentence to the Tribunal of the Father; for this is my Will and Pleasure.*

These are the Words of the Revelation, I mean, this is the Substance of it; for perhaps I leave out many Words, and add others, to give Sense to the *English*, but as to the Substance, I am not mistaken, as may be found in the Virgin's Book, published in *Saragossa*, in the Year 1688, by *Peter Dormer*, with the Leave and Authority of the Inquisitors. I had the Book, which, for my extraordinary Devotion to the Virgin, I us'd to read every Day; and I may give a fuller Account of it than of the Bible, having read it six or eight times every Year: But, as I do not design to be tedious upon this Subject, I therefore only say, that after this Relation was publish'd, all the Inhabitants of the City were under such a Concern, that the Magistrates, by the Archbishop's Order, did publish an Ordinance, for all sorts of People to fast three Days every Week, and not to let the Cattle go out on those Days, and to make fast as well as the reasonable Creatures; and as for Infants, not to suckle them but once a Day. All sorts of Work were forbidden for fifteen Days time, in which the People went to confess, and make publick

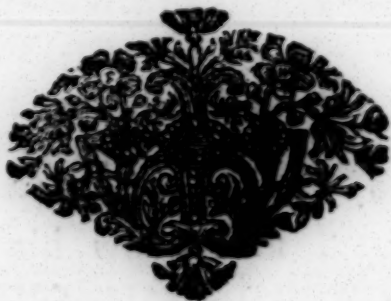


publick Penances, and offer whatever Money and rich Jewels they had, to the Virgin.

Observe now, that this publishing of the Revelation was in the Month of *May*, and it is a customary thing in that Country, to see the Rainbow, almost every Day, at that time of the Year: So there was a strong Probability, that the Rainbow would not fail to shew its many-colour'd Face to the Inhabitants of *Saragossa*, as did happen the Eleventh of that Month, but too late for the deluded People, who had already bestowed all their Treasures on the Image of the Virgin. Then the Rejoicings began, and the People were almost mad for Joy, reckoning themselves the most happy, blessed People in the Universe. Then they vow'd solemnly to build her the largest and most capacious Church in the World, but their want of Money hinder'd the beginning of it for ten Years; when the Magistrates thinking they had a Sufficiency to begin with, bestowed Fifty Thousand Pistoles for laying the Foundation of it. A Subscription was made among the private Persons, which amounted to an hundred and Fifty Thousand Pistoles; and Don *Francisco Ibanez de la Riva de Herrera*, then Archbishop of *Saragossa*, and afterwards of *Toledo*, and Inquisitor General, commanded all People Ecclesiastical and Secular, to go on *Sundays* and Holidays, in the Afternoon, and carry Materials for the Work of the Week following. I went myself many Holidays and *Sundays*, and I saw his Grace, and all his Family, with Baskets, carrying Stones from the River to the open Foundations; and, by his Example, Gentlemen and Ladies, old and young, Priests and Fryars, were excited to do

do the same, 'till the first Stone of the Foundation was laid by his Grace, drest in his Pontificals; and after that, giving his Blessing to the Building, he recommended the finishing of it to the Care of the People.

By these, and the like Revelations, given out every Day by the Virgin's Chaplain, the People are so much infatuated, that they certainly believe there is no Salvation for any Soul, without the Consent of the Virgin of *Pilar*; so they never fail to visit her Image every Day, and pay her due Homage, for fear, if she is angry again, *Lucifer* should come to reign over them. And all this is done by the Virgin's crafty Chaplain, to encrease her Treasure, and his own too. As to him, I may aver, that the late Chaplain, Don *Pedro Valenzuela*, was but six Years in the Virgin's Service; his yearly Rent was a Thousand Pistoles, and when he died, he left in his Testament Twenty Thousand Pistoles to the Virgin, and Ten Thousand to his Relations: How he came to get Thirty Thousand Pistoles clear in six Years, every body may imagine.



## C H A P. XIII.

*Some Account of CONFESSIONS, and the  
lewd Use the Fryars make of them.*



BEFORE I begin the Confessions, it will not be improper to give an Account of the Customs of the Nuns, and their Places of Confession.

By the Constitutions of their Order, so many Days are appointed, in which all the Nuns are obliged to confess, from the Mother Abbess to the very Wheeler; *i. e.* the Nun that turns the Wheel near the Door, through which they give and receive every thing they want. They have a Father Confessor, and a Father Companion, who live next to the Convent, and have a small Grate in the Wall of their Chamber, which answers to the upper Cloister, or Gallery of the Convent. The Confessor hath the Cure of Souls of the Convent, and he is obliged to say Mass every Day, hear Confessions, administer the Sacraments, and visit the sick Nuns. There are several narrow Closets in the Church, with a small Iron Grate: One Side answers to the Cloister, and t'other to the Church; so the Nun being on the Inside, and the Confessor on the Outside, they hear one another. There is a large Grate facing the great Altar, and the Holes of it are a Quarter of a Yard in Square; but that Grate is double; that is, one within, and one without, and the Distance between both is more than half a Yard. And besides these, there is another Grate for Relations, and Benefactors of the Community, which  
Grate



Grate is single, and consists of very thin Iron Bars. The Holes of such a Grate are near a Quarter and a Half square. In all those Grates the Nuns confess their Sins; for, on a solemn Day, they send for Ten or Twelve Confessors, otherwise they could not confess the fourth Part of them; for there is in some Monasteries a Hundred and Ten Nuns, in others Eighty, in others Forty; but this last is a small Number.

The Nuns Father-Confessor hath but little Trouble with the young Nuns, for they generally send for a Confessor who is a Stranger to them; so that all his Trouble is with the old ones, who have no Business at the Grate. These trouble their Confessor, almost every Day, with many ridiculous Trifles, and will keep the poor Man two Hours at the Grate, telling him how many times they have spit in the Church, how many times they have fallen into a Passion with their Lap-dogs, and other nonsensical ridiculous things like these; and the Reason is, because they have nothing to do, no body goes to visit them, or cares for them; so sometimes they chuse to be Spies for the young Nuns, when they are at the Grate with their Gallants, and for fear of their Mother Abbess, they place some of the old Nuns before the Door of the Parlour, to watch the Mother Abbess, and to give them timely Notice of her coming: And the poor old Nuns perform this Office with a great deal of Pleasure, Faithfulness, and sometimes Profit too. But I shall not say any more of them, confining myself wholly to the way of Living among the young Nuns.

Many

Many Gentlemen send their Daughters to the Nunnery, when they are some Five, some Six, some Eight Years old, under the Care of some Nun of their Relations, or else some old Nun of their Acquaintance; and there they get Education till they are Fifteen Years old. The Tuterefs takes a great deal of Care, not to let them go to the Grate, nor to converse with Men all that while, to prevent their Knowledge and Love of the World. They are careffed by all the old Nuns, and thinking it will always be so, they are very well pleased with their Confinement. They have only Liberty to go to the Grate to their Parents or Relations, and always accompany'd by the old Mother Tuterefs: And when they are Fifteen Years old, which is the Age fixed by the Constitutions of all the Orders, they receive the Habit of a Nun, and begin the Year of Noviciate, which is the Year of Tryal, to see whether they can go thro' all the Hardships, Fastings, Disciplines, Prayers, Hours of Divine Service, Obedience, Poverty, Chastity, and Penances, practised in the Monastery. But the Prioress, or Abbess, and the rest of the professed Nuns, do dispense with, and excuse the Novices from all the Severities, for fear they should be dissatisfy'd with, and leave the Convent. And in this they are very much in the wrong; for besides that they do not observe the Precepts of their Monastical Rules, they deceive the poor unexperienc'd young Creatures, who, after their Profession and Vows of Perpetuity, do heartily repent they had been so much indulged. Thus the Novices being flatter'd in the Year of Novicate, and thinking they will be so all their Life-time, when

the Year is expired, make Profession, and swear, to observe *Chastity*, *Obedience* and *Poverty*, during their Lives, and *Clausura*, that is, Confinement ; and obliging themselves thereby never to go out of the Monastery.

After the Profession is made, they begin to feel the Severity and Hardships of the Monastical Life ; for one is made a Door-keeper, another Turner of the Wheel, to receive and deliver by it all the Nuns Messages ; another is made Bell-Nun, that is, to call the Nuns, when any one comes to visit them ; another Baker, another Book-keeper of all the Rents and Expences, and the like ; and in the Execution of all these Employments, they must expend a great deal of their own Money. After this, they have Liberty to go to the Grate, and talk with Gentlemen, Priests and Fryars, who only go there as a Gallant goes to see his Mistress. So, when the young Nuns begin to have a Notion of the Pleasures of the World, and how they have been deceiv'd, they are heartily sorry, but too late, for there is no Remedy ; and minding nothing but to satisfy their Passions as well as they can, they abandon themselves to all sorts of Wickedness and amorous Intrigues.

There is another sort of Nuns, whom the *Spaniards* call *las Forçadas*, the forced Nuns, *i. e.* those who make a false Step in the World, and cannot find Husbands, on account of their Crimes being publick. Those are despis'd and ill used by their Parents and Relations, till they chuse to go to the Nunnery : So, by this it is easily known what sort of Nuns they will make.

Now,



Now, as to the spending of their Time, they get up at Six in the Morning, and go to hear Mass till Seven : From Seven till Ten they work, and go to Breakfast, either in their Chambers, or in the Common-hall. At Ten they go to hear the Great Mass till Eleven ; after that, they go to Dinner ; after Dinner, they divert themselves till Two ; at Two, they go to Prayers for a Quarter of an Hour ; or (if they sing Vespers) for half an Hour ; and afterwards they are free till the next Morning. So every one is waiting for her *Devoto*, that is, a Gallant, or spiritual Husband, as they call him. In the Evening, when it's dark, they send away the *Devoto's*, and the Doors are lock'd up ; so they go to their own Chamber to write a Billet, or Letter, to the Spiritual Husband, which they send in the Morning to them, and get an Answer ; and tho' they see one another, almost every Day, for all that, they must write to one another every Morning : And these Letters of Love, they call the *Recreation of the Spirit* for the time the *Devoto's* are absent from 'em. Every Day they must give one another an Account of whatever thing they have done since the last Visit ; and indeed there are warmer Expressions of Love and Jealousy between the Nun and the *Devoto*, than between real Husband and Wife. Now I come to the Confession.

*Nun.* **R** Everend Father, as the Number of my Sins is great, so is the Variety of Circumstances attending them wherefore, mistrusting my Memory, I have set down this Confession, that you may entirely be acquainted with every thing that troubles

my Conscience, and so humbly beg of you to read it.

*Conf.* I do approve the Method of writing, but you ought to read it your self, or else it cannot be *oris Confessio*, or Confession by Mouth.

*Nun.* If it is so, I begin. I thought fit to acquaint you with the Circumstances of my Life past, that you may form a right Judgment of my Monastical Life and Conversation, which, in some Measure, will excuse me before the World, tho' not before God our righteous Judge.

I am the only Daughter of Counsellor *N. E.* who brought me up in the Fear of God, and gave me a Writing-Master, which is a rare thing! I was not quite Thirteen Years of Age, when a Gentleman of Quality, tho' not very rich, began to express his Love to me, by Letters which he (gaining my Writing-Master) sent to me by him. There was nothing in the World so obliging, civil, modest, and endearing, as his Expressions seemed to me; and at last having the Opportunity of meeting him, at the House of one of his Aunts, his Person and Conversation did so charm my Heart, that a few Days after we gave one another reciprocal Promises of an eternal Union: But by a Letter which was miscarried, and fell into my Father's Hands, our honest Designs were discovered, and without telling me any thing, he went to see the Gentleman, and spoke to him in this Manner. " Sir, My Daughter in  
 " Discharge of her Duty to so good a Father,  
 " has communicated to me your honourable  
 " Designs, and I come to thank you for the  
 " Honour you are pleased to do my Family :  
 " But,

“ But, being so young, we think proper to put  
“ off the Performance of it, till she comes to  
“ be Fifteen Years of Age. Now she, and I  
“ as a Father to you both (for now I look up-  
“ on you as my own Son) do desire of you the  
“ Favour not to give any publick Occasion of  
“ Censure to the watchful Neighbours, and  
“ if you have any Regard for her, I hope  
“ you will do this and more for her, and for  
“ me. And to shew you my great Affection,  
“ I offer you a Captain’s Commission in the  
“ Regiment that the City raiseth for the King,  
“ and advise you may comply with our De-  
“ fire.” The Gentleman accepted it, and the  
next Day the Commission was sign’d and de-  
livered to him, with an Order to go to *Cata-*  
*lonia*. At the same time, the Writing-Master  
was sent out of the Town, under Pretence of  
receiving some Money; so he could not get an  
Opportunity of seeing or writing to me; for  
my Father told him, I was sick in Bed. As  
soon as he left the Town, my Father told me,  
that he was dead, and I must retire myself  
into the Nunnery, for that was his Will: So  
immediately he brought me here, and gave  
severe Directions to the Mother Abbess, not  
to let me see any Body but himself. Indeed  
he spared nothing to please me, till I receiv’d  
the Habit, and made the Profession and Vows  
of a Monastical Life: After which, he told  
me the Story himself; and the Gentleman  
was kill’d in *Catalonia* the first Campaign.

I do confess, that, ever since, I did not care  
what became of me, and I have abandon’d  
my self to all the Sins I have been capable of  
committing. It is but Ten Months since I  
made my Profession, and bound my self to



Perpetuity, tho' I did it without Intention. I am not a Nun before God, nor obliged to keep the Vow of Religion; and of this Opinion are many other Nuns, especially Ten young Nuns, my intimate Friends, who, as well as I, do communicate to one another the most secret things of our Hearts.

Each of this Assembly has her *Devoto*, and are every Day in the Afternoon at the Grate: We shew one another the Letters we receive from them, and there is nothing that we do not invent for the Accomplishment of our Pleasures.

*Conf.* Pray, confess your own Sins, and omit the Sins of your Friends.

*Nun.* I cannot, for my Sins are so confounded with the Sins of my Friends, that I cannot mention the one without the other.

But coming now to my greatest Sins; I must tell you, that a Nun of our Assembly has a Fryar her *Devoto*, the most beautiful among Men, and we contrived and agreed to bring him into the Convent, as we did, and have kept him two and twenty Days in our Chamber: During which Time we went to the Grate very seldom, on Pretence of not being well. We have given no Scandal, for no Body has suspected the least thing in the Case. And this is the greatest Sin I have committed with Man.

*Conf.* Pray, tell me, how could you let him in without Scandal?

*Nun.* One of the Assembly contrived to matt all the Floor of her Chamber, and sent for the Matt-maker to take Measure of the Length and Breadth of the Room, and to make it in one Piece, and send it to the Sexton's

ton's Chamber, who is a poor ignorant Fellow. When the Matt was there, and the Man paid for it, one Day in the Evening we sent the Sexton on several Messages, and kept the Key of his Room. The Fryar had ask'd Leave of his Prior to go into the Country for a Month's Time, and disguising himself in a Lay man's Habit, he came in the Dusk of the Evening into the Sexton's Room, and rolling himself up in the Matt, two Porters brought the Matt to the Door, where we were waiting for it; and taking it, we carried it up to one of our Chambers. We were afraid the Porters would discover the Thing, but by Money we have secured our selves from them; for we hired Ruffians to make away with them. We put him out of the Convent in a great Chest which could be opened on the Inside, and of which he had a Key, and giving the Chest to the Sexton, he and the Servant of the Convent carried it into the Sexton's Room. We ordered him to leave the Key at the Door, for we expected some Relations, which were to take a Collation there; and we sent him on some Errand till the Fryar had got out of the Chest, and of Danger.

A Month after, three of our Friends began to perceive the Condition they were in, and left the Convent in one Night, by which they have given great Scandal to the City, and we do not know what is become of them; as for me, I do design the same, for I am under the same Apprehensions and Fears; for I consider, that if I do continue in the Convent, my big Belly will discover me, and tho' one Life should be saved, I shall lose mine by the Rules

Rules of our Order in a miserable Manner ; and not only so, but a heavy Reflection will fall upon the whole Order, and the Dishonour of my Family will be the more publick : Whereas, if I quit the Convent by Night, I save two Lives, and the World will reflect only upon me, and then I shall take Care to go so far off, that no body shall hear of me. And as I am sure in my Conscience, that I am not a Nun for want of Intention, when I did promise to keep *Obedience, Chastity, Poverty, and Perpetuity*, I shall not incur the Crime of Apostacy, in leaving the Convent ; and if I do continue in it, I am resolved to prevent my Ruin and Death, by a strong operating Remedy. This is all I have to say, and I do expect from you not only your Advice, but your Assistance too.

*Conf.* I do find the Case so intricate, that I want Experience and Learning to resolve what to do in it ; and I think it proper for you, to send for another Confessor of Years and Learning, and then you shall have the Satisfaction of being well directed and advised.

*Nun.* Now, Reverend Father, I do tell you positively, that I shall never open my Heart to another Confessor, while I live ; and if you do not advise me what to do, I shall call you before God for it ; and now I lay upon you whatever may be the Consequence.

*Conf.* Ignorance will excuse me from Sin, and I tell you, that I am ignorant how to resolve the Case.

*Nun.* I am resolved for all Events ; and if you refuse me this small Comfort, I shall cry out, and say, that you have been solliciting  
and



and corrupting me in the very Act of Confession, and you shall suffer for it in the Inquisition.

*Conf.* Well, have Patience ; Means may be found out ; and if you give me leave to consult the Case, I shall resolve about it in three Days Time.

*Nun.* How can you consult my Case, without exposing the Order, and my Reputation too perhaps, by some Circumstances ?

*Conf.* Leave it to me, and be not uneasy about it, and I do promise to come with the Resolution on *Sunday* next.

*Nun.* Pray, Father, if it be possible, come next *Monday* Morning, and I shall be free from Company.

*Conf.* It is very well : But in the mean time, have before your Eyes the Wrath of God against those that abandon themselves, and not forget that he is a living God, to punish suddenly great Sinners ; and with this farewell.

My Mind never before was so much troubled, as it was after this Case. I was more by the Interest of others, than by my Learning, appointed Penitentiary Confessor in the Cathedral Church of *St. Salvator* ; and as the Duty of such a Confessor, is to be every Day in the Morning, four Hours in the Confessionary, from Eight to Twelve, except he be called abroad, every body thinks that such a Confessor must be able to resolve all Cases and Difficulties ; but it was not so with me ; for I was young, and without Experience. And as to this Case, the next Academical Day, I proposed it in the following Manner.

There is a Person bound by Word of Mouth, but, at the same time, without Intention, nay, with

with a Mind and Heart averſe to it; bound, I ſay, to *Obedience, Chſtity and Poverty*. If the Perſon leaves the Convent, the Crime of Apoſtacy is not committed *in foro interno*; and if the Perſon continues in the Convent, the Conſequence is to be a great Sinner *in foro externo & interno*. The Perſon expects the Reſolution, or elſe is fully reſolved to expoſe the Confeſſor to Scandal, and perſonal Sufferings: This is the Caſe which I humbly lay down before your learned Reverences.

The Preſident's Opinion was, That in ſuch a Caſe, the Confeſſor was obliged in the firſt Place, to reveal it in general Terms to the Holy Inquiſitors; for, ſaid he, though this Caſe is not mentioned in our Authors, there are others very like this, which ought to be revealed, *viz.* all thoſe that are againſt either the temporal or ſpiritual Good of our Neighbour, which Caſes are reſerved to the Biſhop, or to his Deputy; and this Caſe, by the laſt Circumſtance, being injurious to the Holy Tribunal, the Confeſſor ought, to prevent Scandal, which might otherwiſe fall upon him, to reveal the laſt Circumſtance. As for the firſt Circumſtance of the Caſe, in this, and others, we muſt judge *ſecundum allegata & probata*; and we muſt ſuppoſe, that no Penitent comes to confeſs with a Lye in his Mouth; therefore, if the Perſon affirms that he was bound without Intention, he is free before God: Beſides, *in rebus dubiis minimum eſt ſequendum*; ſo to prevent great Evil, I think the Perſon may be adviſed to quit the Convent; and this is agreeable to the Pope's Diſpenſations to ſuch Perſons, when they ſwear, and produce Witneſs, that (before they were bound to the Vow)

Vow) they heard the Person say, they had no Intention to it.

The Reverend Mr. *Palamo's* Opinion was, that the Confessor was to take the safest Part, which was to advise the Penitent to send to *Rome* for a *Dispensation*, which could be obtained by Money, or to the Pope's *Nuncio*, who would give Leave to quit the Convent, for six Months, upon necessity of preserving, or recovering the bodily Health; and in that Time, may be the Person would dissipate some Fumes of Grief or Melancholick Fancies, &c.

But I reply'd to this, that the Person could not do the first, for want of Witness; nor the second, for being in perfect Health, the Physician never would grant his Certificate to be produced before the Pope's *Nuncio*, which is absolutely necessary in such Cases; and as to revealing the Case to the Holy Inquisitors, it was very dangerous both to the Person and the Confessor, as we could prove by several Instances.

Upon this, several of the Members being of my Opinion, it was resolved, that the Confessor, first of all, was to absolve the Penitent, having a Bull of *Cruzade*, and *extra Confessionem*, or out of Confession give, as a private Person, Advice to the Penitent, to quit the Convent, and to take a Certificate wherein the Penitent was to specify, that the Confessor had given such Advice, *extra actum Confessionis*. The Case and Resolution was entered in the Academy's Book: And accordingly, *Monday* following, I went to the Nun, and performed what was resolved; and the very same Week, we heard in the City, that such a Nun had made her Escape out of the Convent.



Two Years and a half after this, I saw this very Nun one Day at the Court of *Lisbon*, but I did not speak with her; for as I was then drest like an Officer of the Army, I thought she could not know me; but I was mistaken, for she knew me in my Disguise, as well as I did her. The next Day she came to my Lodgings, followed by a Lacquey, who, by her Orders, had dogged me the Night before. I was so troubled for fear of being discover'd, that I thought the best way I could take, was to run away, and secure my self in an *English* Ship; but by her first Words, I discover'd, that her Fear was greater than mine; for after giving me an Account of her Escape out of the Convent, and safe Delivery, she told me, that a *Portuguese* Captain, happening to quarter in the same Town where she was, took her away one Night, and carried her to *Barcelona*, but that refusing to comply with his Desires, on any but honourable Terms, he married her, and brought her to *Lisbon*: That her Husband knew nothing of her having been a Nun; that she took another Name, and that she was very happy with her Husband, who was very rich, and a Man of good Sense. She begg'd me, with Tears in her Eyes, not to ruin her, by discovering any thing of her Life past. I assured her, that nothing should happen on my Account, that should disoblige her. Afterwards she ask'd me, why I was not drest in a Clerical Habit? To which I desir'd her, to take no Notice of that, for I was there upon secret Business, and of great Consequence; and as there was no body there who knew me in *Saragossa*, it was proper to be disguised. She desired my Leave to introduce me to her Husband

band, under the Title of a Country Gentleman, who was come thither for *Charles III's* Sake. I thanked her, and she went home overjoy'd with my Promise, and I no less with hers. The next Day her Husband came to visit me, and ever after, we almost every Day visited one another, 'till I left that City. This I dare say, she was a better Wife than she had been a Nun, and lived more religiously in the World, than she had done in the Cloyster.



*The Second CONFESSION is, of a Woman to Father Joseph.*

*Leonore.*



Y Reverend Father, I come to this Place to make a general Confession of all the Sins I have committed in the whole Course of my Life, or of all those that I can remember.

*Conf.* How long have you been in preparing your self for this general Confession?

*Leon.* Eight Days.

*Conf.* Eight Days are not enough to recollect your self, and bring into your Memory all the Sins of your Life.

*Leon.* Father, have Patience 'till you hear me, and then you may judge whether my Confession be perfect or imperfect.

*Conf.* And how long is it since you confess'd the last time?

*Leon.* The last time I confess'd was the *Sunday* before *Easter*, which is Eleven Months and Twenty Days.

*Conf.* Did you accomplish the Penance then imposed upon you?

*Leon.* Yea, Father.

*Conf.* Begin then your Confession.

*Leon.* I have neglected my Duty towards God, by whose holy Name I have many times sworn. I have not sanctify'd his Holidays, as I was oblig'd by Law, nor honoured my Parents and Superiors. I have many and many times desired the Death of my Neighbours, when I was in a Passion. I have been deeply engaged in amorous Intrigues, with many People of all Ranks, but these two Years past most constantly with Don *Pedro Hosta*, who is the only Support of my Life.

*Conf.* Now I find out the Reason why you have so long neglected to come to confess; and I do expect, that you will tell me all the Circumstances of your Life, that I may judge of the present State of your Conscience.

*Leon.* Father, as for the Sins of my Youth, 'till I was Sixteen Years of Age, they are of no great Consequence, and I hope God Almighty will pardon me. Now, my general Confession begins from that time, when I fell into the first Sin, which was in the following manner.

The Confessor of our Family was a *Franciscan* Fryar, who was absolutely Master in our House; for my Father and Mother were intirely governed by him. It was about that time of my Life I lost my Mother, and a Month after her my Father died, leaving all his Substance to the Father Confessor, to dispose



pose of at his own Fancy, reserving only a certain Part, which I was to have to settle me in the World, conditionally, that I should be obedient to him. A Month after my Father's Death, the Fryar, on pretence of taking Care of every thing that was in the House, order'd a Bed for himself in the Chamber next to mine, where my Maid also used to lie. The first Night he came home, after Supper he thus address'd himself to me. *My Daughter, you may with Reason call me your Father, for you are the only Child your Father left under my Care: Your Patrimony is in my Hands, and you ought to obey me blindly in every thing: So, in the first Place, order your Maid's Bed to be removed out of your own Chamber into another:*" Which being done accordingly, we parted, and went each to our own Room; but in less than an Hour after, he came into my Chamber, and partly by Flattery and fair Promises, partly by Threatnings, he deprived me of the best Patrimony, my Innocence. We continu'd this Course of Life, 'till, as I believe, he grew tir'd of me, for, two Months after, he took every thing out of the House, and went to his Convent, where dying in Ten Days time, I lost the Patrimony left me by my Father, and with it all Means of Support; for, as my Parents had spared nothing in my Education, and I had always been kept in the greatest Affluence of every thing, you may judge how sensibly I was affected with the miserable Condition I was then left in, having Servants to keep, and nothing to supply even the necessary Expences of the House. This made me the more ready to accept the first Offer should be made me; and my Condition

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being

being known to an Officer in the Army, he came to offer me his humble Service. I comply'd with his Desire, and so for two Years we liv'd together, till he being oblig'd to repair to his Regiment, then quarter'd in *Catalonia*, left me, though with an Appointment more than sufficient for my Subsistence during his Absence; but all our Correspondence was broke off by his Death, which follow'd soon after. Then, resolving to alter my Life and Conversation, I went to a Confessor, and, after having given an Account of my Life, asking my Name, he promised he would come to see me next Day, and to put me into a comfortable and creditable way of Living. I was very glad of such a Patron, and waited at home for him the next Day. The Father came, and after various Discourses, he led me by the Hand into my Chamber, and told me, if I was willing to put into his Hands my Jewels, and what else of Value I had got from the Officer, he would engage to get a Gentleman, suitable to my Condition, to marry me. I did every thing as he desired me, and so taking with him all I had in the World, he carried them to his Cell. The next Day he came to see me, and made me another Proposal very different from what I expected; for he told me, that I must comply with his Desire, or else he would expose me, and inform against me to the Holy Tribunal of the Inquisition: So, rather than incur that Danger, and having nothing to live upon (for he kept my Jewels) I was obliged, for the Space of Six Months, to abandon my self to many other Gentlemen, by whom I was maintained.

At last he left me, and I still continued my wicked Life, unlawfully conversing both with  
married

married and unmarried Gentlemen, a whole Year, not daring to confess, for fear of meeting with the like Success in another Confessor.

*Conf.* But how could you fulfil the Precept of the Church, and not be exposed in the Church after *Easter*, all that while?

*Leon.* I went to an old easy Father, and promised him a Pistole for a Certificate of Confession, which he gave me without enquiring into the Matter; and so I satisfied the Curate of the Parish with that. But, last Year I went to confess, and the Confessor was very strict, and would not give me Absolution, because I was an habitual Sinner; but I gave him Five Pistoles for ten Masses, and then he told me, that a Confessor's Duty was to take Care for the Souls in Purgatory, and that, upon their Account, he could not refuse me Absolution; so that way I escap'd the Censure of the Church.

*Conf.* How long is it since you broke off your sinful Life?

*Leon.* But Six Weeks.

*Conf.* I cannot absolve you now, but come again next *Thursday*, and I will consult upon all the Circumstances of your Life, and then I will absolve you.

*Leon.* Father, I have more to say; for I stole from the Church a Chalice, by the Advice of the said Confessor, and he made use himself of the Money I got for the Silver, which I cut in Pieces; and I did converse unlawfully several times in the Church with him. To this I must add an infinite Number of Sins by *Thought, Word and Deed*, I have committed in this time, especially with the last Person of my Acquaintance, though at Present I am free from him.



*Conf.* Pray give me leave to consult upon all these things, and I will resolve them to you the next Confession: Now go in Peace.



*An Account of a CONFESSOR'S Companion betraying a young Lady to a Grandee of Spain.*



Lady of the first Rank, of Eighteen Years of Age, the only Heiress of a considerable Estate, was kept by her Parents at a Distance from all sorts of Company, except only that of the Confessor of the Family, who was a learned and Devout Man: But as these Reverends have always a Father Companion to assist them at home and abroad, many times the Mischief is contrived and effected unknown to the Confessor, by his wicked Companion; so it happened in this Instance. The Fame of the wonderful Beauty of this young Lady was spread so far abroad, that the King and Queen being in the City for eight Months together, and not seeing the celebrated Beauty at their Court, Her Majesty ask'd her Father one Day, Whether he had any Children? And when he answered, that he had only one Daughter, he was desired by the Queen to bring her along with him to Court the next Day, for she had a great Desire to see her Beauty that was so much admir'd both at home and abroad. The Father could not refuse it, and so the  
next

nexn Day the Lady appear'd at Court, and was so much admired, that a Grandee (who had then the Command of the Army, tho' not of his own Passions) said, *This is the first Time I have seen the Sun among the Stars.* The Grandee began to covet that inestimable Jewel, and his Heart burning in the agreeable Flame of her Eyes, he went to see her Father, but could not see the Daughter. At last (all his Endeavours being vain, for he was married) he sent for the Confessor's Companion, whose Interest and Mediation he got by Money and fair Promises of raising him to an Ecclesiastical Dignity: So by that Means he sent a Letter to the Lady, who read it, and by the Companion's Perswasions she answered it, and in a few Days he got her Consent to disguise himself, and come and see her along with her Father Companion. So one Evening, in the dark, putting on a Fryar's Habit, he went up to her Chamber, where he was always in Company with the Companion Fryar, who, by crafty Insinuations, made the Lady understand, that if she did not comply with every thing that the Grandee should desire, her Life and Reputation was lost. In the same Disguise they saw one another several times, to the Grandee's great Satisfaction, and her hearty Grief and Vexation.

But the Court being gone, the young Lady began to suspect some publick Proof of her Intrigue, till then secret, and consulting the Father Companion about it, he did what he could to prevent it, but in vain. The Misfortune was suspected, and owned by her to her Parents. The Father died of very Grief, in eight Days time: And the Mother went into  
the

the Country with her Daughter, till she was free from her Disease, and afterwards, both Ladies, Mother and Daughter, retired into a Monastery, where I knew and conversed several times with them. The Gentleman had made his Will long before, by which the Convent was to get the Estate, in Case the Lady should die without Children; and as she had taken the Habit of a Nun, and professed the Vows of Religion, the Prior was so ambitious, that he asked the Estate; alledging, that she, being a professed Nun, could not have Children. To which the Lady reply'd, that she was oblig'd to obey her Father's Will, by which she was Mistress of the Estate during her Life; adding, that it was better for the Father Prior not to insist upon his Demand, for she was ruined in her Reputation by the Wickedness of one of his Fryars, and that she, if press'd, would shew her own Child, who was the only Heir to her Father's Estate. But the Prior, deaf to her Threatnings, carry'd on his Pretension, and by an Agreement (not to make the thing more publick than it was, for very few knew the true Story) the Prior got the Estate, obliging the Convent to give the Lady and her Mother, during their Lives, 400 Pistoles every Year, the whole Estate being 5000 yearly Rent.

I could give several more Instances of this Nature, to convince, that the Confessors, Priests and Fryars, are the fundamental and original Cause of almost all the Misdoings and Mischiefs that happen in Families. By the Instances already given, every Body may easily see the secret Practices of some of the *Romish* Priests, which are an Abomination



to the Lord, especially in the Holy Tribunal of Confession. So I may conclude, that *Confession* is the *Mint* of Fryars and Priests; the Sins of the Penitents, the *Metals*; the Absolutions, the *Coin*; and the *Confessors*, the *Keepers* of it.



*The private CONFESSION of a Priest, whom we shall call Don Paulo, at the Point of Death.*

Don  
Paulo.



SINCE God Almighty is pleased to visit me with this Sickness, I ought to make good Use of the Time I have to live, and I desire of you to help me with your Prayers, and to take the Trouble of my Confession, which is as follows.

My Sins I confess, in the first Place, That I have frequented the Parish Club Twelve Years. We were only six Parish Priests in it; and there we did consult and contrive all the Ways to satisfy our Passions. Every Body had a List of the handsomest Women in the Parish; and when one had a Fancy to see any Woman, remarkable for her Beauty, in another's Parish, the Priest of her Parish sent for her to his own House; and having prepared the Way for Wickedness, t'other had nothing to do, but to meet her there, and fulfil his Desires; and so we have served one another for

for these Twelve Years past. Our Method has been, to persuade their Husbands and Fathers not to hinder them any spiritual Comfort ; and to persuade the Ladies to be subject to our Advice and Will ; and that in so doing, they should have Liberty at any Time to go out, on Pretence of communicating some spiritual Business to the Priest : And if they refuse to do it, then we should speak to their Husbands and Fathers, not to let 'em go out at all ; or, which would be worse for them, we should inform against them to the Holy Tribunal of the Inquisition. And by these diabolical Persuasions, they were always at our Command, without Fear of revealing the Secret.

I have spared no Woman of my Parish, whom I had a Fancy for, and many others of my Brethren's Parishes ; but I cannot tell the Number. I have sixty *Nepotes* alive, of several Women : But my principal Care ought to be of those that I have by the two young Women I kept at home since their Parents dy'd. Both are Sisters, and I have by the eldest two Boys, and by the youngest one ; and one which I had by my own Sister is dead. Therefore I leave to my Sister Five Thousand Pistoles, upon Condition that she would enter Nun in St. *Bernard's* Monastery ; and upon the same Condition, I leave two Two Thousand Pistoles a piece to the two young Women ; and the Remainder I leave to my three *Nepotes*, under the Care of Mr. *John Peralta*, and ordering that they should be Heirs to one another, if any one of them should die before they are settled in the World ; and if all should die, I leave the Money to the Treasury of the Church, for the Benefit of the Souls in Purgatory.

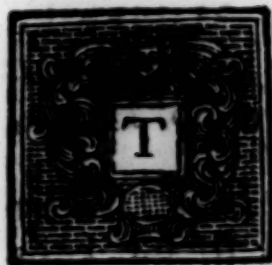
*Item,*

*Item*, I order, That all the Papers of such a little Trunk be burnt after my Confession is over (which was done accordingly) and that the Holy Bull of the Dead be brought before I die, that I may have the Comfort of having at home the Pope's Pass for the next World. Now I ask your Penance and Absolution for all the Sins reserved in all the Bulls, from the first Pope ; for which Purpose I have taken the Bull of Privileges in such Cases as mine. So I did absolve him, and assist him afterwards, and he died the next Day.

Now I leave any one to judge of these Misdoings, and of the Virtue and Honesty of the Priests of the Church of *Rome*.



*The Adventure of Theresa and the Dwarf.*



HERESA, the natural Daughter of Cardinal *Cantelmi*, had every agreeable Qualification that Nature or Art could furnish ; being extremely beautiful, witty, and well bred. As she deserv'd, she was admir'd by every one that beheld her, and particularly her Father, who allow'd her a profuse Maintenance. She had from him a-bundance of Wit, and as he, though accounted the most learned and ingenious Man in his Time, yet was not over strict in his Morals, so she was a little servile to them as her Sex would allow.

She



She had for her Page a little Youth, nam'd *Fantasio*, a Boy of a ready Wit, and an Admirable Talent in relating of Stories. After he had told her one full of wanton Images of Love, while she was bathing, she liked his Way of telling it, and the Subject so well, that she could not help thus expressing herself.

“ My dear little *Cupid*, cry'd Donna *Teresa*, finding he had ended his Story, with  
 “ what manly Air hast thou told this Tragical  
 “ Tale? How sensibly didst thou talk of the  
 “ Transports of Love, and all the Excesses  
 “ of its dissolving Raptures, as if, by some Miracle, thou hadst known what they were!  
 “ Oh! my dear little Miniature of Man, that  
 “ thou wert as capable of easing my Pains, as  
 “ thy Tongue has been of raising them!”  
 Then grasping him with some Eagerness, on that Ejaculation, he tumbled into the Bath with his Gown on. She started up at the Accident, and caught him in her Arms, to prevent his being frighted at the Fall; and pulling off his Gown and his Shirt, threw them aside, and ringing the Bell, she bid the Maids take and dry them, and order'd him to stand still in the Bath, which would do him no Harm, but refresh him.

The Maids being gone, she placed him by her Side, on the Step of the Couch, but kept her Arm round him, for fear he should fall any farther, and gave him a Thousand Kisses. She suffer'd his Hands to wander wherever he pleas'd, which gave an insipid Satisfaction to both, though it serv'd only to raise their mutual Desires. Then he sung her this Song, and us'd all the Liberty she gave his seeming Innocence, to rouse up her Wishes to their utmost Extent.

*Ab!*

*AH! how sweet to see the Eyes  
 Rolling in their humid Fires,  
 When the Nymph extended lyes,  
 Full of Love and warm Desires!  
 Conscious Red her Face o'erspreading,  
 And her heaving Bosom rising,  
 Murmuring Sighs her Joys disguising;  
 Happy Lovers only know,  
 The Bliss that from true Love does flow.*

He had scarce done fingering, when she caught him in her Arms, and cry'd out, "My dear little Creature! were the Gods of old *Rome* still in Fashion, I should swear you were *Cupid* come to rifle my Charms in the pleasing Disguise of a Boy. I love you more (reply'd he) than *Cupid* could do, (and press'd her Bosom with his Fingers as hard as he was able.) "It is not impossible (continu'd he) for Beauties such as yours to work greater Miracles, than all the Heathen Brood of imaginary Deities, which having given my Heart so fierce a Flame, may supply the Capacity of appeasing its Rage, which would not else be expected from my Person and Appearance."

Intirely pleas'd with the Flattery, and prompted by a warm Imagination, she lifted him up in her Arms, and threw him on her Bosom, when she made the Discovery of the Miracle he promised, finding him indeed sufficiently capable of easing both her Desires and his own. Her wanton Hand, unsatisfied with what she felt, run over his naked Body, scarce yet convinc'd of her Error; 'till unable to defer the Joy, and unwilling to give her Time to

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recover

recover her Surprise, he easily took Possession of a Fort that was not provided for a Siege.

Having often repeated the Effect, to convince her Incredulity, she laid him at last vanquish'd on her panting snowy Bosom: "What Dream is this (said she, in some Extasy) my charming little *Cupid*, that I have had; for it is impossible it should be real; what Pleasures, what unexpected Raptures have I felt, which no Mortal could impart! Thou sure art some diviner Power, transform'd into Flesh and Blood, to surprize us with Joys, which without thee 'tis impossible for Women to know."

After a Thousand fond Caresses, and frequent Assurances of his Mortality; that he was a Man of Eighteen Years of Age, and capable of answering her warmest Desires, she seem'd quite transported, her Pleasure being heighten'd by the Novelty. She then charged him to keep his good Fortune a Secret from all the World, and assured him, that for the future he should be her constant Bedfellow; for by the false Appearance of his Person, she should be secure from Scandal and Suspicion: And that she should now be as jealous and fearful of the Women, as he had been of the Men; and therefore her Bed should be their Security from both.

Now leaving him on the watry Scene of her Pleasure, she got out of the Bath, and rose a no less charming *Venus* from the little Bed of Waters, than the fabulous *Amphitrite* from that of the Ocean. She left her warmer *Adonis* full of Satisfaction and Pleasure in this fortunate Adventure; and having dried her lovely Body, she veiled it with her Shift and her Gown,



Gown, and went herself for the Robes to dress her Darling; but his Gown being not yet dry, she brought him a Shirt and Cloaths, and lifted him out of the Bath. With Eyes yet incredulous, she could scarce believe his visible Credentials of Manhood; she kiss'd him all over, and vow'd she had never seen a Sight so amazing, so delightful and compleat, as the admirable Proportion and Harmony of his Parts. Then seating him in her Lap, she dress'd him with her own charming Hands, and led him into the Saloon to a Collation that waited their coming, where with the richest Wines they recruited the pleasing Expence of Love.

That being over, they went to Bed together, where placing him in the Ivory Pale of her Arms, and on the sweetest Bosom in the World, they revell'd in Pleasure, as long as either was capable of giving or receiving Joy. At last, the low Ebb of Love being come, in the midst of soft Kisses they both fell asleep.

The Morn returning, he first escap'd from the Image of Death, and with Kisses and soft Caresses, gently drove away the drowsy-laden God, who had too long usurped the finest Eyes in the World; and paying their Orisons to *Cupid*, they slipt on their Gowns, and went into the Closet, where *Theresa* took from her Scrutore a Picture, and several Papers relating to her amorous Affairs; and sitting down by him on the Couch, and casting a languishing Regard on the Picture, she gave two or three Sighs, and let fall a Pearly Shower from her Eyes, which gave a new, but melancholy Grace to her Countenance. He then began to suck up the balmy Drops with greedy Thirst of his Love, and smother her rising Sighs with

the Fury of his Kisses, when, “ Ah! my *Cupid*, said she, far be this unfortunate Lover’s Fate from thee! Behold a cruel Victim to these Beauties for which he fell in my Arms, not by my Severity, but the bloody Revenge of my Uncle the Cardinal, who finding him in my Bed, with Obdurance unheard of, was deaf to all my piteous Cries and Prayers for his Life.”

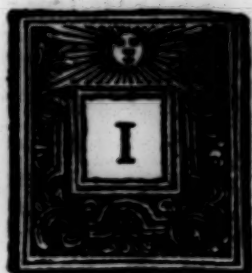
Here again she wept a beautiful Flood, and fix’d a Thousand burning Kisses on the Picture. “ Ah! Madam, said he, you make me envy his Fate, who even beyond the Grave can give you this Concern. Who would not be embalmed in those Tears, and affect so inestimable a Heart in so tender a Manner? I swear to you, my divine Charmer, by your Beauty, I grow jealous of that Shadow, and beg your Generosity to lay it aside; and if the Original must entertain your Thoughts, let it be by relating his glorious Catastrophe; for, to fall for the most perfect of all the Sex, merits our Envy more than Pity. How many *Greek* and *Trojan* Heroes fell in the Ten Years Contest for *Helen*, who never was Mistress of Charms so commanding as *Theresa* discovers in every Part? while the Cause they fought for, and the Valour she inspir’d, has given them Immortality among the Demi-Gods.

“ Thou sweet Flatterer, said she, I have done: The Image of the poor unfortunate *Cassanatta* shall rest in my Drawers, while I give thee the Tragical History of our Amours; but the Affairs of others being so intermixt with mine, that they cannot be  
“ sepa-

“ separated without laming the Narration, I  
 “ can’t help mingling their pleasant Adven-  
 “ tures with his that are melancholy.



*Theresa continues her Story to the Dwarf; her  
 Amour with the Count Luciano, the Letters  
 that pass’d betwixt them, and the Cardinal’s  
 Revenge executed on the Baron Cassanatta.*



**I** MUST inform my dearest Crea-  
 ture, that instead of being the  
 Cardinal’s Neice, I am his Daugh-  
 ter; for while he was Bishop of  
*Fermo*, a Ship of *Malta* brought  
 in a *Turkish* Merchantman, which  
 she had taken. Among the Captives of which  
 Ship was my Mother, a beautiful *Greek* Slave,  
 who was passing from the *Morea* to *Egypt*, to  
 her Father, that was there a Factor. The Car-  
 dinal happen’d to be in that Port, and had no  
 sooner cast his Eyes on the beautiful *Greek*, but  
 he was wounded with Love, and agreed  
 with the Captain of the *Maltese* for a Price;  
 and having plac’d her at a convenient House in  
*Bononia*, he took such Opportunities of Con-  
 versation, that she yielded up her Charms, and  
 receiv’d the Cardinal, by a kind of Duty, to  
 her Bed, from whence sprung your *Theresa*.  
 A few Years she bred me, and then she died;  
 the Cardinal loving my Mother extremely, took  
 a particular Care of me, the only Pledge of  
 their Love. Being grown up to Twelve Years  
 old, and he now the Archbishop of *Capua*, he



took me home, as Daughter to his Sister, and his Neice ; he spar'd no Cost for my Instruction in all that was fit for a Woman of Quality to learn, and was so fond of me, as to give up the Reins of Conduct to my childish Will ; but yet careful of protecting my Innocence from the Treachery and Surprize of those, whom my Beauty might inflame to assault my Honour. To this End he placed as a Guardian, or Governant at a Distance, an old decrepid antiquated Maid, who never had Charms enough to provoke an Address in her Youth, and was as watchful as *Argus* to prevent the Pleasures she could not enjoy in her Age.

She had a low Forehead, beetle Brow, great goggle Eyes, a high thin Nose, and a Chin that turn'd up to meet it ; hollow Cheeks, with the Bones sticking out like Excrescences ; a hunch Back, swarthy Skin, no Breasts, but in their Place, two flabby empty yellow Bags, that hung down before ; one Leg shorter than another, and a Breath that would kill at a Distance. Yet, with all these Defects and Deformities, her Discourse was perpetually of her Virtue, and the *Quondam* Conquests of her Eyes, and the Resistance she had made against the most vigorous Onsets of a perpetual Succession of Lovers. The Extravagance of her Humour would sometimes entertain me, for I never admitted her, but to divert me, though her Charge was to be watchful of me.

I was now turning of Fourteen Years of Age, and full as Ripe for Love as any of my Sex in *Italy*, drawing perhaps an amorous Constitution from both my Father and Mother ; for those who are got in the Liberty of Desire, are doubtless more gay, and more vigorous,  
than

than the dull Product of the formal Embraces of a Husband and Wife, which has given me a perpetual Averfion to that imperious Animal called a Husband, who, as far as my little Observation can lead me, seems like the Dog in the Manger, or the Misers of the Age, who fondly hoard up Bags of Gold from the World, which they have no Capacity, or Will to enjoy. The Cardinal was now dignified with a Hat, which drew several considerable Persons to apply for my Heart. Among the rest, I was persecuted with the Addreffes of the Count *Luciano*, Son to the Duke of *Metalone*, who was no disagreeable Person.

The first Time he saw me, was in the Chapel of the *Domo*, where the Cardinal sung Mass, and a great Concourse of People were got together to see the miraculous liquifying of the Blood of St. *Januarius*: It happened that our Devotion, or Curiosity, had placed us very near the Operation, and to make a fuller View, I had discover'd my Face very plain; which I presently found had rival'd the Saint in the Contemplation of Count *Luciano*. The next Day I receiv'd this Letter.

*Theresa* then gave him the following Letter, which he read to this Purpose.



## LETTER I.

*LOVE at first Sight.*

F, Madam, you know your own Charms, which few Women are unacquainted with, you will not wonder, that the Sight of those conquering Eyes should engage a Heart so sensible of Perfections as mine. I confess, that I am not easily subdu'd; nay, with Vanity boast, that nothing less beautiful than your self could give me any Concern; but not to be vanquished by you, is rebelling against Reason. Heaven has set so visible a Stamp of itself upon you, that not to adore you would be a sort of Impiety. Consider your self well then, Madam, you will easily believe my Profession sincere; and that it is impossible to to see you, and not love you. But alas! if you should view your self with my Eyes, if you should know your own Charms, as well as I, it must be my Ruin; for you then would be sensible, that nothing mortal could deserve you. Be like the Heavens you represent, and let Love be your Purchase; if I might hope that, I could no longer despair; for oh! I love beyond Human-kind! Peace has forsook my Thoughts, Sleep has fled my Eyes, and nothing remains to keep Nature alive, but the Reflection on those Charms, that ravished my Eyes from the miraculous Blood. As you are fairer than all your Sex, so be more just and compassionate. 'Tis more worthy the Excellence of your Beauty, to bestow Happiness than



than Misery : Without your Pity, I am the most miserable of Men, but with it, I should not envy the Glory of Crowns : But Words are too poor to express your Beauty ; and my Life spent in your Service, can never let you know the least Proportion of my Passion. Disdain not therefore a Love which none but you could inspire or reward, and only I could receive : You know your Power, and you know your Slave, let your Rule be as pleasing as your Eyes, and then I shall be fond of my Captivity as long as I am,

M A D A M,

*Your Devoted Slave,*

LUCIANO.

Having done reading, she pursued her Discourse in this Manner.

I took no Notice of the Letter, nor sent him any Answer, 'till he had repeated the Importunity so often, that I sent him the following Billet.

My Lord,

*I Wonder at your Impertinence, that, to please your self, should take such a World of Pains to be troublesome to me. If you think me fond of Gallantries of this Nature, I can only convince you of your Error, by assuring you, that yours has not found the Way to be agreeable to me : I therefore desire you to teaze me no more,*

*more, but suffer me to enjoy my own innocent Pleasures, without any Interruption, in which I believe you affect more to shew your Wit than your Love.*

Finding me still, in spite of all his Billets, very averse to his Amour, he resolved on another Course, and causes his Pretensions to be made known to the Cardinal, who was not a little satisfy'd with the Honour, assuring him of all his Interest in the Case; not that he would ever force my Inclinations, but would allow him a more than common Liberty of Access, to give his Amour a more easy Passage to my Heart. I was not a little surprized to see the Cardinal one Evening introduce him; nor could I be so much Mistress of my Resentment, as to hinder an angry Blush from spreading over my Face on his Approach. The Cardinal recommended him as a Person fit for, and worthy of my Love, and with a Tone that expressed both Authority and Tenderness, let me know, that to please him extremely, I must endeavour to like the noble Count *Luciano* for my Husband.

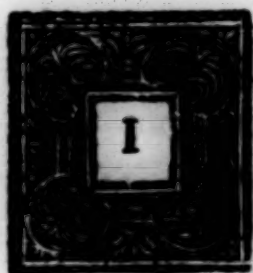
The Cardinal left us together; and though the Treachery he used, in applying to the Cardinal to obtain what his own Affiduities and Services ought to have gain'd him, made me resolve never to have him; yet I gave him as civil a Reception as could be expected at the first Interview.

The first Visit being over, I retired to my Closet, and spent the rest of the Evening in reading; early next Morning I received this Letter from the Count.

L E T.

## LETTER II.

For LOVE and MARRIAGE.



It is impossible to wait all this live-long Day, 'till the Evening (before which I am not to be so happy as to see you) without conversing with you by Letter; for while I cannot hear the most charming Tongue in the World, it is some Amends to entertain the most beautiful Eyes in the Universe. If, Madam, you could really have any Doubt of my Passion *on Sight*, sure 'tis impossible to continue so groundless an Incredulity, after I have had a nearer and longer View of your Charms; when both my Eyes and Ears conspired to let your Perfections of Body and Mind into my Heart by every Avenue, if one could not have been sufficient; yet a Force of irresistible Charms joining, must render me the most passionate of Men. To see you, is to view the finest Copy of Heaven itself. If my Soul felt before the growing Pangs of Love newly born, think now, and reflect what must be the Agonies I feel! To see you without *Desire*, is impossible; but to desire without *Hope*, unsupportable. Ah! too charming, and too cruel Maid! How could you remain so long incredulous of a Passion too visible in my Eyes, and too evident in my Confusion, to suffer you to be ignorant of it? But you tell me, *You cannot Love*, that *You will not Marry*: Two hateful Bars, I confess, to my Happiness; which if I cannot remove, I must



must remain the most *loving* and most *miserable* of Men. But, Madam, sure you cannot be acquainted with the Secrets of your Heart, when in it you discover no Seeds of that Passion: Nature could never be so preposterous to make you so every Way for Love, and yet destroy the very Aim of her fine Workmanship, by denying you Love. It is impossible, Madam, for any one, who is not your Enemy, to think that you were made for the Curse of Mankind, when we see you adorn'd with all those Perfections which only make up this Blessing. Love, my everlasting Charmer, *Love is Nature's Voice; the Soul of the World, its Origin and Preservation*; not to love, therefore, is an Impiety you cannot be guilty of, since 'tis a Sin against Nature, against your own Charms, against your own Happiness; for she who never loved, never knew the greatest Joy of Life, its most solid and transporting Pleasures. She loses all the fleeting, and never again returning Minutes of swift-wing'd Time, in a dull insipid Circle of Trifles unknown of the lively Joy of Hearts united. You must, therefore, Madam, nay, you will, love, though you will not love me. 'Tis true, and I confess it, a true sincere Heart, full of you, and full of Love, is all the Merit I have to plead: I frankly own, I cannot deserve your Person, or your Love; but then as justly grant me, that those gay Qualities, which usually make the Hearts of the young, and the unexperienced, their Prize, deserve you less. Love has some Claim to Love, tho' the greatest that ever inspired Man, cannot deserve you. No, Madam, whenever you bestow your self, it must be an Act of Generosity,

ty, not of Right in him that receives you. This Opinion, Madam, is sufficient to censure your Happiness with me ; for while I must be sensible that I receive from your Generosity, not my Desert, I must always be paying a Gratitude for a Benefit I am always enjoying ; while he who is so vain as to plead his Merit, will take you as his due, and so exert a Dominion, which I shall ever be far from claiming. But since you must love, my Charmer, receive the agreeable Passion, as a Blessing, not a Curse ; if you refuse it when young, it will come on you with a double Violence when you are old ; and if you deny your Heart to Sincerity and Truth, it will fall a Victim to Perjury and Hypocrisy. You seem apprehensive, that Marriage would be the Period of your Freedom of Will, indulg'd to you from a Child ; but how can I think of opposing that Will, to which I owe all that is valuable in the World ? No, no, dear Charmer, you have too strong an Ascendant over my Soul, to fear any Period to your Empire, but my Life. You say, You never will marry ; good Heaven avert the infamous Omen ! Pray tell me why ? Sure you have look'd on Marriage through the wrong End of the Perspective ; turn it, view it better, and you'll like it better. Consider, Madam, is Life worth the Possession, without a Partner in our Affairs ? Joy is imperfect, while confin'd to one Breast, and Grief insupportable ; this would be lessen'd, and that exalted, by imparting it to a true Friend. But where can a true Friend be found, but where Interests, as well as Persons are joined ? How many Trials are every Day made in vain, among the Fair, for this *Phoenix* ? But in the

midst of their dear Confidences, Levity, Jealousy, Interest, or Revenge, bursts the curious Web asunder, and all the confided Secrets fall out in their most hideous Forms and Dress; but the Innocent and Young, like you, are always dealing with Disadvantage, while you bring an *undesign'd Sincerity* to barter with *experienc'd Cunning* and *Self-Ends*. 'Tis repeated Infidelities produce a Rupture, and you are at last taught, at your own Cost, that the Friend you have still sought in vain, can only be found in Marriage: But should you chuse a Male Friend (tho' the Correspondence might be innocent) yet will the censorious World never allow those tender Commerces, wholly disentangled from the Difference of Sex; and Desire, first or last, will be sure to blow up all the *Platonick* Notions, while those make an easy Way to more criminal Engagemets. Then follow Satiety, Inconstancy, and a foolish Repetition of all the very same Infidelities and Follies, an hundred times over, and lasting Friendship is not to be found, 'till Marriage discovers the agreeable Secret, and at once comes in with the Quarry, which, in the long Chase, we pursu'd to no Purpose. The Benefits of Marriage are too many to mention in this Letter; but all center in this. If you chuse a Man of Sense, and one that loves you, you cannot miss a faithful Friend, and an Empire perpetual. A Fool is obstinate and ungovernable; but Men of Sense have still been Vassals to the Fair: And thus far I can put my Claim, that I shall never aspire to more, than always to be your faithful Slave.

I found

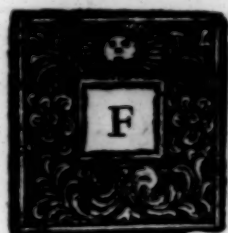


I found by his not coming that Day, some extraordinary Business had taken him up, which, as I found, was a Visit to his Mother, who was suddenly taken with a desperate Illness in her *Villa*, and expecting only Death, sent for him immediately; but the next Morning, on his Return, he could not wait 'till his Visit in the Evening, and therefore sent this Letter to prepare the Way.



## L E T T E R. III.

*My Adorable Angel,*



O R you are too Charming for any thing Mortal; I wrote to you yesterday, and though I design to throw my self at your Feet, this Evening, yet it being an Age to that Time, I cannot delay talking to you so long. As my Mind is ever full of you, so I cannot be easy 'till I unburthen my Thoughts. Ah! most charming, and most cruel of your Sex, What will you do with me? for 'tis only in your Power to dispose of my Fate to Happiness or Misery: There is no Medium, one or the other must be my Share. Why have you so many Beauties to destroy, and so little Pity to save? 'Tis impossible any Man can love you more than I. Why then should you make any Man more happy? You must, nay, you will yield all those Beauties to the Arms of some

one, who will not, cannot love you as I do. What shall I say? What shall I do to make an Impression on your obdurate Heart? Oh! That I but knew the Approaches to the Tenderness of your Soul, that I might melt you into Compassion for him that sighs, and dies for you; for I cannot live without you. No, dear charming Idol of my Soul, as I can have no Happiness but what you give, so can I have no other Life but what you bestow; for what is Life, where there is no Happiness, but a Torment, and lingering Pain, which no Man of Spirit can bear? Alas! Madam, if you cannot afford a Reality, disguise Cruelty so, that I may flatter my self, that you are not intirely insensible. Ah! no; be rather cruel, as you can be, than appear what you are not: That would keep me in the Road of Despair; but this would shew a Dawn of Happiness, only to plunge me into greater Wickedness: Let me be rather all wretched than half blest; but if you can afford a Reality, ah! charming *Theresa*, give me leave to be as long as I live,

*Your Faithful Vassal,*

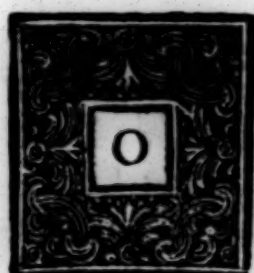
LUCIANO.

It will be too tedious to tell you of all the Progress of Love so unsuccessful, as it affords nothing surprizing nor various; a prosecution of odious Assiduities and Attendance, unheeded Vows and Sighs, make up the Narration: Let it suffice to know, that in some Months Address he could not discover that he had  
made

made any Progress in my Heart; so after a most passionate Separation over Night, I receiv'd this Letter from him the next Moning.



L E T T E R I V.



H! my everlasting Charmer! What will be the Event of a Passion, which I am not able to bear, while you are cold and indifferent to all that I say? I know very well, that Prudence would teach me to stifle so unhappy an Affection; but how is that possible, when you have already got Possession of my Soul? Yes, yes, you have not only vanquish'd my Heart, but depriv'd me of all Desire of Liberty: I am pleas'd with my Bonds, though I know not how to bear them. 'Tis a Torture to love you, and yet it seems to me a greater, to banish that Love, that, when it allows no Rest to its Votaries, it denies them all Thoughts of deposing the Tyrant. No, it rather furnishes Excuses for the Slavery; and while we're unable to bear the Rigour of your Empire, compels us to make it more firm and lasting. My Love is already grown so much Part of me, that Life, (and that must have but one End) that my hourly Pains make a Burthen, is only desirable in hopes of your Pity. Alas! I cannot live without you, and yet know not how to persuade you to be mine. Those Advantages.



I once condemn'd, as the Qualifications of Fools, or Beaux, I now wish for, as agreeable Accomplishments too often endearing the Fop to the Fair one. What are you to me but an Aggravation of my Passion? Why was I not made a gay, thoughtless Coxcomb, incapable of all the Impressions of Love, and so qualify'd to gratify all the tranquil Emotions of my Heart? Cou'd I have less Love, I might have more Gallantry; I might entertain the most charming of her Sex more agreeable to the Gaiety of her Temper: But the Violence and Sincerity of my Passions rob me of all the gay Arts of engaging. Oh! my adorable fair One, pity the Misery you have caus'd; have Compassion on the Wretch that you have made; let me bless, not curse the Hour I saw you, and wish you less charming than I think you. 'Tis worthy of your Beauty to raise the Distressed, and restore me to Hope from the Depth of Despair. Oh! no, I find it is impossible for me to move her Heart, as cruel as she is beautiful; yet in the midst of Despair, I shall ever remain,

*Your Faithful Slave,*

LUCIANO.

I do confess, I believe the Count had perverted my Resolution, if an Accident had not happen'd, which totally defeated all the Hopes, which is as follows.

There was a young *Neapolitan* Baron call'd *Casanatta*, that had marry'd the Daughter of an old Gentleman that used to make daily Visits to the Cardinal; and his Guests being all,  
but

but my self, marry'd People, I had too frequent Opportunities of conversing with *Casanatta*, both alone, and in Company.

**C**ASANATTA was of the tallest Size of little Men, exactly shaped in Body and Legs, the Down just on his Chin, Eyes full and languishing, a delicate Complexion, and Hair that hung down to his Waste. He sung with abundance of Art and Address, with a Voice that would charm the dullest: His Utterance was soft and piercing, his Words flow'd like Honey, and it was impossible to hear him, without finding a soft Emotion in your Bosom at every Syllable he utter'd. His Humour was agreeable and gay, and his Temper open and generous. I often wish'd him in Don *Luciano's* Place, or that he had been at Liberty to make as honourable an Address. I found in me that Tenderness for him, that he would not have been so indifferently receiv'd as *Luciano*, tho' his Suit had been with the same disagreeable View; for I thought the Beauties of his Person, and those of his Honour, would really hold out through the long tedious Journey of Matrimony it self.

Full of these kind Thoughts for him, I was so happy as to make Impressions as great on his Heart: He sought all Opportunities of conversing with me, that he could take without Suspicion; and mutual Inclinations soon made our short Meetings frequent. Several things contributed to the Success of this Amour, at least, enough to betray us into a Passion, which neither of us could much longer command. He took an Opportunity to tell me, he could not  
leave

leave this World, without letting me know, that he fell the glorious Sacrifice of my Eyes.

Here he paus'd, and blush'd, between Anger and Pleasure; the Pleasure I was oblig'd to conceal, while a false Anger usurp'd my Tongue, and bely'd the soft Sentiments of my Heart. I forc'd a weak Frown, and some seeming harsh Words, on his Presumption of declaring so criminal a Passion, so injurious to my Honour, and destructive of my Virtue. That since he knew no better how to make Use of the innocent Freedoms I gave him, I should immediately retrench them, and fly from so dangerous a Conversation. He pressed my Hand, and gave it ten thousand Kisses, begg'd as many Pardons, threw himself upon his Knees, embracing my Legs, and made such an Assault for Pity and Love, that, unable to bear the Attack, trembling all over with Fear, and Desire, I broke from him, and run to my Chamber.

He was not so bashful a Lover, or so ignorant of Women, as to have his Passion defeated by the first Repulse, or not to understand the sure Symptoms of Love from my Eyes and my Blushes, and the Tremblings he found when he press'd me with Kisses, and tender Caresses. He follow'd me therefore, and finding my Chamber Door open, came to my Closet, knocked gently at the Door, which when I opened, to see who it was, he rush'd in, he seiz'd me in his amorous Arms, and, betwixt Kisses and Embraces, would not suffer me to cry out. I must confess, that the Opportunity was so agreeable, and the Lover so pleasing, and my Desires so heighten'd, I could not resolve to deny my own Satisfaction,



to punish the Rudeness and Force that I found so transporting in his Arms: I sunk down on the Couch, and with a faint Resistance, suffer'd him to gain a Victory, in which our Triumph was equal.

*Casanatta* was ever after that time, too full of Invention, to let any Opportunity slip of enjoying my Company: He had provided himself the Habit and Cargo of one of those Women who sell Pomatums, Washes, Paste, and the like, to the Ladies for their Hands and their Faces, in which Disguise, my Servants had the Opportunity of conducting him to my Chamber, without any Suspicion, the next Evening.

Now was our Amour in the greatest Tranquility, while, secure from all Danger, we indulg'd our Enjoyments. This made me have no longer Regard to, or to keep any Measures with the Count *Luciano*, who still persecuted me at the Hours of Retirement. I therefore begg'd the Cardinal, if he valued my Repose, not to let me be any longer tormented with the Visits of a Man, that was my Aversion. The Cardinal could not deny me what I asked with some Earnestness, but taking some convenient Opportunity, inform'd him of my Sentiments, in as soft and tender a Manner, as he possibly could, desired him to forbear his Visits for the future, and withal assuring him, that notwithstanding my Severity on his Account, he would do him all the good Offices with me, except a Constraint, which he would never use.

This Discharge of mine was the Occasion of his sending me the following Letter, which was the Last I receiv'd from him.

L E T-

## L E T T E R. V.



O U may venture, cruel Maid, to read this Letter, without being offended with too much of my Love, it being the last, I believe, I shall trouble you with. That I have lov'd you, nay, that I love you still, with the sincerest of Passions, witness all ye Powers that govern our Actions, and dispose of our Fates. Had I known, Madam, that your Heart and Honour were engaged to another, I would never have troubled you with the Pains and Agonies you have caused. I should have endeavoured to stifle so unhappy a Flame in its Birth, and never have given Head to a Fire, which now I fear is too strong for me to master. However, since it is impossible for me to be happy in your Arms, I shall learn from Despair, to banish all those agreeable Phantoms which haunted my Thoughts with the bewitching Scenes of Pleasure I never can obtain. I am, Madam, very sensible, nay, I have a most terrible Idea of the Struggle I must go thro'; but since, like Death, it must be past, I must arm myself with the strongest Resolution I am able, though Death would have procured you. Ah! cruel and fantastick Fate, that ordains me not only to lose you, but to see you lost in the cold withered Arms of Age; to see all those excessive Beauties, worthy all the Chances of *Jupiter*, confin'd to the Grave, even in their Blossom of Youth. Hear me, Madam, hear me, and remember that you had an Adorer that lov'd you faithfully; nay, that  
lov'd

lov'd you equally to the vast Extent of your Merits; who, when he was in the midst of Despair, in all the Agonies of an unlucky Passion, in Misery derived only from your Eyes, pray'd for your Happiness, without Regard to his own; who thus implores Heaven for you. May ready Success still meet your Desires; may the Sincerity of your Friends prove worthy your Innocent Confidence in them; may the Charms of your Body be as lasting as those of your Mind; may no Pain interrupt your Ease, nor Misfortune your Felicity; but as you are the most charming of your Sex, so may you be the most happy; may your Husband's Love be like mine, and since you are bound to the feeble Arms of old Age, may yours, like the Charms of *Medea*, renew his Youth, or what is next to it, and not much more possible; May you never know what Love is, or may you think him as amiable, as he must think you. But should I follow the Dictates of my Heart, whilst it is pouring out Blessings upon you, I might tire you, but never the Zeal of my Love. Having thus made the Will of dying Hopes, I will trouble you no longer, but let them in Silence expire.

As he expected no Answer, so he set out from *Naples* the next Day, and I was left without Molestation from that Side, to enjoy my dear Baron. But young Lovers have never any Prudence or Mean in their Enjoyments. *Cassanatta's* publick Visits were now too rare, and his private ones too frequent, always to avoid the Discovery of a jealous-fighted Lover. The Cardinal was too much taken up with the Affairs of State, to give us much Disturbance,  
or



or interrupt our Pleasure ; but an unfortunate Accident happen'd, which put an End to the greatest Pleasure of my Life. There was an old Favourite of the Cardinal's, who was the very Picture of Jealousy, and often watching my Pomatum Woman, knew him to be the Baron in that Disguise ; he secretly acquaints the Cardinal with it, who protested *in Verbo Sacerdotis*, that he would be reveng'd. He plac'd some new Spies on my Actions, and soon was inform'd of the free Access of this Woman. For the troublesome Domestick Spy being remov'd, we took the more Liberty in our Amour, and frequently pass'd the whole Night unsuspected in one another's Arms.

One fatal Night, when tir'd with the Repetition of our mutual Caresses, Sleep had sealed up both our Eyes, Death came and ravish'd him from my Arms. The Governan't's Chamber was betwixt mine and the Cardinal's, which he entering with a Dagger and Dark-Lanthorn, my Chamber on that Side was unlock'd, as dreading no Danger ; so coming directly to my Bed-side, he gazed on us awhile, as fast lock'd in each other's Arms, as in Sleep. I first wak'd with the Light of the Lanthorn, and seeing him going to pierce the dear Breast, I cry'd out so loud, that the Baron awaked, but not time enough to prevent the first Stab ; which though not immediate Death, yet made him fall back in the Bed, almost drowned in his own Gore. I seiz'd the Cardinal's Hand, and begg'd him to dispatch me with the lovely Youth ; but deaf to all Prayers and Tears, snatching his Hand away,







away, with a second Blow, he sent his poor Soul to wander with the Dead.

'Tis in vain to tell you the Extravagance of my Passion; not considering the naked Condition I was in, I threw my self out of Bed, and begg'd Death at his Hands, and which I thought once he would have gave me; but Nature prevailed, and throwing my Cloaths about me, he made me quit the Room, and retire to another Apartment, and then order'd the Body to be thrown out of the Window into the Sea, on that Side which beat on the Walls of the Palace.

It was long e'er I could be brought to eat or drink, or bear with any Patience the Light of the Day, much less the Sight of the Cardinal himself, who imagining that the Place might still keep my Grief fresh and lasting, he remov'd me to *Rome*, and here he took a particular Care to wean me from my Sorrows, by all the Diversions this City afforded.



*The following Relation was Written by  
G. d'E. E.A.P. as having been a jecular  
Priest of the same Church.*



ANY thing be conceiv'd more  
Infamous and Licentious, than  
the Lives of *Monks*? He that  
doubts of it, needs only go to  
*Rome, Venice*, and other prin-  
cipal Cities of *Italy*, at *Shrove-*  
*tide*, where he shall meet with nothing in the  
M Streets,

Streets, but *Monks* in Masquerade, with their Whores; all the Theatres of Comedies and Opera's, and all Places of publick Shews and Pastime, are throng'd with them; yea, and they glory in these their Excesses, which ought to be the greatest Matter of Shame and Confusion to them.

I have been acquainted with a vast Number of *Monks*, who at *Shrovetide* seeing me, would draw near to me, and take off their Vizards, on purpose that I might take Notice of them; they had each of them a Wench by the Hand, and the next Morning in the Sextry, before they went to the Altar to say Mass, all their Discourse was about the Debauches and Licentious Pranks they had play'd the Day before, and of what they intended to play the same Day, after their Drudgery of saying Mass was over. I call to Mind a Story one of these *Monks* on a time told me, which because it contains some rare extraordinary Circumstance, I think worthy of communicating to you. The History I am about to tell you happened at *Venice*. This *Monk* told me, that it was three Weeks since, that he had met with a very happy Adventure; which was, That as he was going one Evening to the Play-House, he met with a Lady of Quality in Masquerade, who (as far as he could guess from all Circumstances) was a Noble *Venetian*; though at first, because she was alone, and because rather Address'd her self to him, than he to her, he took her to be a Lady of Pleasure; and in this Persuasion he desir'd her to go along with him to the Play-House; the Lady very readily accepted his Offer, which being ended, he offer'd her his Service to lead her home; and she who

desir'd

desir'd nothing more, presently made a Sign to the Men (that waited for her coming at the Water-side in her *Gondola*) to come and take her in. The *Monk* stept in with her, and spied at the farther end of the Boat, a Gentleman in Masquerade, who received him with a great deal of Civility. The Lady fearing lest the unlook'd for Meeting with this Gentleman, might affright or discompose her New Gallant, bid him, not to fear any harm; and commanded the Boat-men to pull away. It was about one of the Clock in the Morning when they entered the *Gondola*, and the Moon was in the Wane, and the Heavens all cover'd with Clouds, made that nothing could be discern'd by any Light from thence; and the Boat-men made so many Turnings and Windings through the Canals of *Venice*, that it was impossible for him to discern in what Part of the City he was. All that he could take Notice of was, That the *Gondola* stopt at the back Gate of a stately Palace, whence immediately many Vizarded Lackeys came forth with Flambeaus to light them in. He was conducted by a private Pair of Stairs into a spacious Dining-Room, where he met with several Persons with Vizards. The *Monk*, though he was a Person of great Confidence and Resolution, confess'd to me, that he was seiz'd with an extreme Terror, which receiv'd a considerable Addition, after the Lady was withdrawn, and he saw himself left all alone with the Gentleman, and some of his Domesticks, all Mask'd; for as he assur'd me, he expected nothing less than Death. But the Gentleman on the other hand, us'd his utmost Endeavours to assure and rid him of his Fears. Soon after the



Table was cover'd with a sumptuous Collation, and he was serv'd with several Sorts of the choicest Wines. After which he was shewed to a rich Bed, where he was bid to lie down. The *Monk* seeing there would be Danger for him not to comply readily with every thing they would have him to do, gave a ready Obedience to all their Orders. He was no sooner got into Bed, but the Fire, and all the Tapers in the Room were put out, and immediately after the Lady entered, and came to Bed to him, giving him a Thousand Assurances, that not the least hurt should happen to him, and therefore wishing him to discard all Fear. He was thus kept and serv'd for a Fortnight together, in the manner as I have just now related, without ever being able to discover where he was, or who any of the Persons were that accompanied, or waited on him. All that he could guess from the Lady's Discourse was, *That because she could have no Children by her Husband, he had consented to avenge himself of some of his nearest Relations, to whom he was unwilling to leave his Estate after his Death, that she might find out some Expedient to have an Heir; and that they had not judg'd any way more proper for their Design, than to make use of a young and handsome Monk, as he was, to obtain their Desire.* Thus, after many Civilities receiv'd, and a very kind and great Entertainment (but withal, after having committed a great Sin) he was sent away with the Present of about Fifty Guineas value in Gold; and having in a dark Night put him into a *Gondola*, after many Turnings and Windings, they landed him near the Place where they had taken him in; neither

ther was it possible for him ever after to make any further Discovery about this Matter. He himself related to me this Adventure, with such Transport of Joy, (and this too, when he was upon the Point of going up to the Altar to say Mass) as made evident, he would have been extremely satisfied, to find himself again in the same Circumstances.

I have heard of another *Monk*, who (in a much like Case) met with a very different Success; for having been brought by a Lady of Quality into her House, during her Husband's Absence, probably with the same Design of providing him an Heir; but by Mishap for him, her Husband unexpectedly return'd, surpriz'd the good Fryar, and took him napping; and having kept him a close Prisoner in a Chamber for about a Fortnight, 'till a certain Holiday, on which a General Procession was to be celebrated; which the Gentleman knew was to pass by his Door: As the Procession was approaching, he caus'd his Prisoner to be stript stark naked, and after he had been soundly flasht by four of his Lackeys, just at the midst of the Procession, as the Fathers *Carmelites* pass'd by, of whose Order this Fryar was, he turned him out of Door stark naked, with a written Paper on his Back, specifying his Crime, and forc'd him thus to run through the Procession. This gave a very great Offence, and the Fathers *Carmelites*, who found themselves most outrageously affronted thereby, went and complain'd to the Inquisition, pretending that the Gentleman, who had thus horribly expos'd one of their Brotherhood, could be no other than an Heretick, and a sworn Enemy to all Religious Orders, whom he had

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so outrageously abus'd in the Person of their Brother; but however, notwithstanding all their Rage, the honest Man made a shift to defend and justify his Proceeding, against the Diabolical Malice of those Monks.

I could furnish you here with an infinite Number of curious Stories, concerning the Amours and Intrigues of *Monks* and *Priests*, if I were not perswaded, that it is the Duty of every honest Man, not to speak, but with great Moderation, of a Vice, whereof the Discovery is equally dangerous, to him that makes it, and to those to whom it is made. And therefore shall only tell you, that I may cut short here, That I never in my Life convers'd with any one *Monk* or *Priest* of the Church of *Rome*, for so long a time as was sufficient to penetrate a little into their Manners and Course of Life; but that I found at last, that they had secret Commerce with Women, or, which is worse, and what I would not willingly name, *viz.* That they were addicted to the abominable Sin of *Sodomy*. And yet many of those were mere Saints to outward Appearance, all their Discourse was of the Blessed Virgin, and of Purgatory; and the only Reason why I desir'd their Friendship, was because I took them to be very good and honest Men; but some time after I found to my great Regret, that I had been deceived by my too favourable Opinion of them.

I was acquainted (during my stay at *Venice*) with one of them, that was the Steward of a Religious House. He was a Man of the most promising Physiognomy that could be; and I was much edified to see how modest and humble he was in his Garb and Behaviour. For,  
whereas



whereas most of the *Monks* of *Italy* wear curious shining Stuffs, fine Hats, Silk Stockings, and neat Shoes, he had nothing about him but what was very plain and simple: He wore a great old Hat, with a Brim of a Foot and an half broad, which flap'd down over his Ears, with a great *Pater Noster* of Wood hanging down from his Girdle; and besides this, had an Air and Port that breath'd nothing but Devotion; and his Masses, which others have found a Way to expedite in less than a Quarter of an Hour, always lasted an Hour and an half. He was also a great Lover of Books, as being of some competent Learning. These good Qualities I observed in him, joyn'd with others that he possess'd, and the good Report he had every where, though indeed acquir'd by his Hypocrisy, were the Motives that engag'd me to endeavour an Acquaintance with him; and I look'd upon my self as very happy, meeting with a great deal of Facility in executing of this my Design. During a seven Months Conversation I had with him, I perceived nothing by him but what was good and honest: Yea, he seem'd to have something of a Spirit of Prophecy; for what he had publickly foretold of the raising of the Siege of *Vienna*, and of the total Defeat of the *Turkish* Army, very particularly came to pass. It had been happy for him, could he as well have foreseen the ill Consequences, which the licentious and flagitious Life he led in Secret, would draw down upon him, in order to have prevented them. This good *Monk*, (for so he was to all outward Appearance, and whom I look'd upon as a Man come from Heaven) was oblig'd by a troublesome Accident that happen'd

pen'd to him, to discover to me all his Wicked Life: A lew'd Woman, whom he had kept for several Years, was resolv'd at last to ruin his Reputation; she being perfectly well acquainted, how great a Lover this hypocritical Monk was of Vain-glory; she had already for some Months threatned to expose him in his own Colours to the World, in case he did not furnish her with the Sum of Money she demanded of him. She had already, by those her Menaces, drawn from him at twice an hundred Crowns, and was now come for the third time, to demand the like Sum, neither would he have mended himself a whit, by complying with her demand, because she would not have fail'd within a Fortnight after to come with the same Threats, *viz. That she was resolv'd to declare in Presence of the Prior of the Convent, and all the Religious, That he (through whose Hands all the Money of the Convent passed), had not only ravish'd her Daughter, but also abused one of her Boys in the most abominable manner imaginable.* The Monk own'd, that he had to do with the one and the other, and the Mother too; but that he had not been the first; forasmuch as long before his Acquaintance with them, they had been Prostitutes, and that besides they had been well paid for it: That in the mean time, to put some stop to her Impudence, he desir'd me to go and warn her seriously, *That if she would not be satisfied with the Money he had already given her, he was resolv'd to get her murder'd.* I was so far from offering him my Service in this Affair, that from that time forwards I conceiv'd the greatest Horror and Aversion for him, and took a firm Resolution  
never

never to see him more. However, I had the Curiosity, before I took my last Leave of him, to ask him, what was the Reason why he went so strangely dress'd, and such a slouching Hat hanging over his Ears; he who took so great Pleasure in Courting of Women. He told me, That he had found the Habit he wore, very advantageous and useful to him; that being an Officer of the Monastery, when he went to receive any Rents, the Persons concern'd had the greater Respect for him; and besides this, that it was very beneficial to fill his own Purse, which he shewed me how. *For as our Monasteries, said he, are never without Suits of Law, every one knows what is the set Price of an Assignation, a Warrant, Contract, an Acquittance, and an hundred other Formalities us'd in Law. It is sufficient when I give in my Accounts, that I have made use of so many Assignations, Consultations, Acquittances, &c. which do amount to such a Sum: All, or most of which is my Profit; for sometimes I have disburs'd nothing at all for them. I go to the Lawyers, the Attorney, and Notary, with my great slouching Hat, and in a pitiful whining Tone, I represent, to the utmost of my Power, the extreme Poverty of our Monastery, and that so effectually, as often to move them to Compassion; and so they either take no Money at all of me, or else content themselves with a very little: So that the Money of these Formalities of Law comes into my own Pocket, neither am I oblig'd to give an Account thereof to my Superiors, as being the Fruit and Product of my own Industry. Whereas, said he, should I present my self to these Men of*  
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*the Law with a little Hat, and a Neat Habit, they would presently twit me with a, See here a Company of good fat Monks, who live at Ease and Pleasure, and have wherewith to pay well, and so they shall; and accordingly would make me pay to the utmost Rigour. And as for Women, said he, I am already assur'd, That though my Person may not please them, yet my Money will; and that as long as I am stor'd with that, I shall never fail of being welcome to them.*

This Discourse made me conceive, that all those great flapping Hats, those old Threadbare Cowls, the long Beards of the *Capuchins*, and the high Collars of the *Jesuits*, are no certain Proof, as some suppose, that those that wear them are good and honest Men. The Knowledge also I had of their Disorders, has powerfully convinced me, that the Sin of *Uncleanness* is that which reigns most absolutely, and without Controul amongst them; and that of all these Vowers of Chastity, there are but a very few, and may be, none at all that observe it in Deed and in Truth; for God will never afford his Blessing to Confidences, or Rash Vow.

From all that has been said, it will not be difficult to conceive, how the *Roman* Clergy can make away with those vast Revenues they are possessed of, this Sin of the Flesh being one of those Vices that requires great Expences to maintain it. True it is, that *Priests* and *Monks* are not all of them equally Rich; for there be some of them, that have neither Benefices nor Pensions, and who consequently are not in a Condition to spend as high as others,  
who

who yet spend proportionably to their Incomes. I have known some of them who had nothing to live upon, but the Money they received for their Masses, who did almost starve themselves with Hunger, to spare something to enable them to visit a Whore-House once a Fortnight, or at the least once a Month. There are others of them who have such base and mean Souls, that they learn Handicrafts, and exercise them in private, to gain some Money: Yea, here be not wanting some of them who learn to make Womens Cloaths; as Mantuas, Stays, and Petticoats; that by this means they may have an Occasion of freer Access to them; some of them profess the Art of Fortune-Telling, and some of them are downright Negromancers. Lastly, there be others who are not only base, and mean, but also sacrilegious; for though, according to their Principles, to celebrate more Masses than one a day, be one of the greatest Profanations a Man be guilty of, yet these Priests and Monks, who sacrifice all that is Sacred and Holy to their own Interest, do easily get over this Difficulty, and say sometimes three or four Masses a day in several Places.

Once on a Holiday I heard Mass said very early in the Morning in the Church of *St. Mark* at *Venice*, by a poor Priest of my Acquaintance; and having Occasion the same Morning to go to *Muran*, which is but a little League distant from *Venice*, as I pass through a Church, I saw the same Priest celebrating another Mass. About two Hours after I was oblig'd to go to a Place call'd *la Fudeka*, and there I again found the same Priest saying Mass in a Convent of Nuns. This Priest turn-  
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ing himself to the People at *Dominus vobiscum*, perceiv'd me, knowing he was discover'd, he became seiz'd with such an excessive Fear and Restlessness, during the rest of the Mass, that he scarcely knew or minded what he said, he left out some of the accustomed Collects and Benedictions, and after he had consecrated the Cup, he forgot to lift it up on high, for the People to worship it, according to Custom. As soon as he had made an end of saying Mass, he put off his Habit with an extraordinary Precipitancy, and taking his Hat and Cloak, ran away, without ever demanding his Money for the Mass he had said. I could easily have caus'd him to be seiz'd, but knowing it to be a matter belonging to the Inquisition, and having never had any liking for that Tribunal, I would not concern my self with it. Besides, I knew that he was not the only Man that was guilty of this Fault, but that many others committed the same every day. My Pen is weary of setting down all those infamous and scandalous Actions; but yet, because there is no Evil from whence some great Good may not be drawn, I heartily wish, Sir, that from what I have here written, as well as in all my other LETTERS, you may at least derive this Benefit, to be convinc'd, That the first Argument which put me upon writing these LETTERS, and upon which you rely so much for your Confirmation in the *Romish* Religion, is a very poor, weak and dangerous one; viz. *That it is impossible that such a great Number of Monks and Priests, who sit at the Helm of your Church, should be all of them in an Error, and consequently, that they may be very safely rely'd upon.* This is  
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one of those Arguments we call *Circulus Vitiosus*, a *Vicious* or *Faulty Circle*. The Seculars repose themselves in matters of Faith upon the Priests and Monks; and if we divide the Priests and Monks, as they divide them at *Rome*, viz. into Priests on this side, and on the other side the *Alpes*; we find that the latter rely on the former, who are *Italians*; and these again repose themselves wholly on those at *Rome*, that is, upon that Number of Ecclesiasticks that are about the Pope, and who, in their Opinion, pass for very great Doctors. Now these again on the other hand, do not rely so much on their own Science or Learning, which they know to be very mean, as upon the great Number of Priests and Seculars who believe them. This made one of their great Preachers declare from the Pulpit, *That it was an invincible Argument to prove the Truth of Transubstantiation, because there was such a vast Number of those who believed, in comparison of the inconsiderable Number that deny'd it: That their Catholicks being twenty to one, were to be accounted as the strongest, so the truest.*

I shall not employ my time here to shew, how weak and frivolous those Arguments are, that are drawn either from the Number, or Dignity of the Persons that profess it. It shall suffice me, that I have exposed to your View, the Discovery I have made of the Unfaithfulness and Falseness of your Pastors, and how much it is their Interest to abuse you, and to deceive themselves while they impose upon you. For as they are all well pleased to be made use of by the Multitude, as an Argument to enforce their Belief; so God suffers  
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them

them to make the same Multitude, an Argument to confirm their own Belief. If one Blind Man leads another, they must *both of them fall into the Ditch*; and if one leads Twenty, they must still undergo the same Fate. 'Tis a much surer way for us to rely upon something we know to be fixt and solid, (such as we know the Scripture to be, and to endeavour to penetrate the true Sense thereof,) than to repose ones Confidence upon Men, who being blinded by their Interests, or Passions, may afterwards blind and deceive us for Company.

I shall conclude this Account of my Journey, or rather the Remarks I have made during my Stay in *Italy*, with the Recital of some small Circumstances which deserve to be taken Notice of. From *Milan* I took my Journey towards the Lake *de Como*, where I embarked to go to the *Valtelline*; and from thence I again pass over the Mountain *Splug*, where, in my way, I gave a Visit to the Curate of *Campodolcino*, my old Acquaintance, who was a Doctor of *Milan*. He was much surpriz'd to see me there again, and especially when he understood by me, that my Intention was to take another Journey through the Country of the *Grisons* into *Switzerland*. He advised me very seriously to beware of the *Hereticks*, and to converse with them as little, and as cautiously as might be. I told him, it would be a very difficult Task to avoid their Conversation, in a Country where they are every where mix'd with the *Catholicks*, or so much as to know and discern them. Whereupon he told me, that I might easily discern them by their manner of Discourse: *For, saith he, you shall not be*

*be a quarter of an Hour in any of their Company, but you shall hear these Words coming from them, The Purity of the Gospel; the Liberty of the Children of God; the Written Truth; the Testimony of Jesus Christ, and other like Expressions, tending to exalt the Holy Scripture above the Authority of the See of Rome. But this Notion the Doctor gave me of Protestants, was so far from giving me an undervaluing Conceit of them, that on the contrary, I took Notice of something very pleasing and excellent in it, and which rendered them the more amiable in my Eyes.*

And as I was passing over the *Alpes*, meditating on the Description the Doctor had given me of the *Protestants*, I conceiv'd, that what was objected to them as a Crime, might very well be look'd upon as an Apology for them. Whilst my Mind was taken up with those Thoughts, I perceiv'd afar off a Company of little Children, who came running towards me from a little Hamlet, upon the Mountain, to beg an Alms of me; I observ'd that these Children beg'd only in the Name of *God*, and for the *Love of Jesus Christ*, by which I knew them to be *Protestants*. And though I was not then so well stor'd with Money to be liberal to them; yet they were very thankful for the little I gave them, and return'd peaceably to the Village, having first bestow'd a Thousand Blessings upon me. As I travell'd forwards, and was coming down the Mountain, I met with another small Hamlet, from whence also came forth a Company of Children upon the same Design as the former; but their Form of begging was very different, for they entreated me for the *Love of the blessed Virgin*, of *St. Anthony of Padua*;



and the *Soul of Purgatory*. Neither were they contented with the small Gift I had bestow'd upon the other Children, but followed me with great Importunity above a quarter of a League, repeating a great many *Ave Marias*, and *Prayers for the Dead*; and after all, seeing they could get no more of me, they chang'd their Prayers into a Thousand Curses, and took up Stones, which they flung at me. I perceiv'd by this Action, that these little Catholics were not so well Taught and Educated as the Children of Protestants; and that the Doctrine instill'd into them, did not produce so good Fruit, as the Purity of the Gospel did in others. In this Manner I continued my Journey through the Country of the *Grisons*, and of the *Swissers*; and without tying myself to the Advice of the Curate of *Campodolcino*, I indifferently convers'd with the *Protestants* and *Catholics*.

I know it is a difficult thing for People of a different Religion (tho' living under the same Laws and Government, as the *Swisses* are) perfectly to love one another. However, I observ'd, That the *Papists* speak with a great deal more of Bitterness against the *Protestants*, than the *Protestants* did against them, tho' indeed these latter had much more Reason so to do; for it was the time when the Persecution was carried on against the Protestants with a great deal of Fury. I was very much edified with the Example of several *French Protestants*, fled into *Switzerland*, who were so far from complaining of the Miseries they had suffer'd, that they exhorted one another, (with Words of holy Scripture) to bear patiently those further Sufferings their Exile might expose

pose them to. Neither could they endure to hear others speak ill of their Persecutors, and testified themselves to desire nothing more, than that it would please God to Pardon and Convert them. There was an old Gentleman, who in my hearing, with a great deal of Charity, reprov'd a young *French* Soldier, for being transported in Passion against the *French*; asking him, *Whether the Reading of the Holy Bible had taught him so?* The young Man was dash'd with this Check, and desired him to excuse a Fault he had committed, by the Regret he had, to see himself reduc'd to the Condition of a Soldier's Life for a poor Subsistence, after having lost all his Estate in *France*.



*A Signal Cheat of the Dominican Fryars, as Related by Dr. BURNET, Late Bishop of Sarum, in his Travels through the Popish Cantons, in the Year 1685.*



THE Great Church of *Bern*, is a very Noble Fabrick; but being built on the Top of the Hill, on which the Town stands, it seems the Ground began to fail; so to support it they have raised a vast Fabrick, which has cost more than the Church it self: For, there is a Platform made, which is a Square, to which the Church is one Side, and the far-

ther Side is a vast Wall, fortified with Buttresses about an hundred and fifty Foot high. They told me, that all the Ground, down to the bottom of the Hill, was dug into Vaults: This Platform is the chief Walk of the Town, chiefly about Sun set; and the River underneath presents a very beautiful Prospect; for there is a Cut taken off from it for the Mills, but all along as this Cut goes the Water of *Aar* runs, over a sloping Bank of Stone, which they say was made at a vast Charge, and makes a noble and large Cascade.

The second Church is the *Dominican's* Chapel, where I saw the famous Hole that went to an Image in the Church, from one of the Cells of the *Dominicans*; which leads me to set down that Story at some length; for it was one of the most Signal Cheats that the World has known: So it falling out about twenty Years before the Reformation was received in *Bern*, it is very probable that it contributed not a little to the preparing of the Spirits of the People to that Change. I am the more able to give a particular Account of it, because I read the Original Process in the *Latin* Record, signed by the Notaries of the Court of the Delegates, that the Pope sent to try the Matter. The Record is an hundred and thirty Sheets, writ close, and of all Sides; it being indeed a large Volume: And I found the printed Accounts so defective, that I was at the Pains of reading the whole Process; of which I will give here a true Abstract.

The two famous Orders that had possessed themselves of the Esteem of those dark Ages, were engaged in a mighty Rivalry. The *Dominicans* were the more learned, they were the



the eminentest Preachers of those Times, and had the Conduct of the Courts of Inquisition, and the other chief Offices in the Church in their hands. But on the other hand, the *Franciscans* had an outward Appearance of more Severity, a ruder Habit, stricter Rules, and greater Poverty; all which gave them such Advantages in the Eyes of the simple Multitude, as were able to ballance the other Honours of the *Dominican* Order. In short, the two Orders were engaged in a high Rivalry; but the Devotion towards the Virgin being the prevailing Passion of those Times, the *Franciscans* upon this had great Advantages. The *Dominicans*, that are all engaged in the Defence of *Thomas Aquinas's* Opinions, were thereby obliged to assert that she was born in Original Sin: This was proposed to the People by the *Franciscans* as no less than Blasphemy; and by this the *Dominicans* began to lose Ground extremely in the minds of the People, who were strongly possessed in favour of the immaculate Conception.

About the beginning of the Fifteenth Century, a *Franciscan* happened to preach at *Francfort*, and one *Wigand* a *Dominican* entering into the Church, the *Convent* seeing him, brake out into Exclamations, praising God that he was not of an Order that profaned the Virgin, or that poisoned Princes in the Sacrament, (for a *Dominican* had poisoned the Emperor *Henry* the Seventh with the Sacrament.) *Wigand* being extremely provoked with this bloody Reproach, gave him the Lye, upon which a Dispute arose, which ended in a Tumult, that had almost cost the *Dominican* his Life: Yet he got away. The whole  
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Order resolved to take their Revenge, and in a Chapter held at *Vimpsen*, in the Year 1504, they contrived a Method for supporting the Credit of their Order, which was much sunk in the Opinion of the People, and for bearing down the Reputation of the *Franciscans*. Four of the *Juncto* undertook to manage the Design; for they said since the People were so disposed to believe Dreams and Fables, they must dream on their side, and endeavour to cheat the People as well as the others had done. They resolved to make *Bern* the Scene in which the Project should be put in Execution; for they found the People of *Bern* at that time apt to swallow any thing, and not disposed to make severe Enquiries into extraordinary Matters. When they had formed their Design, a fit Tool presented itself, for one *Fetzer* came to take their Habit as a Lay brother, who had all the Dispositions that was necessary for the Execution of their Project: For he was extreme simple, and was much inclined to Austerities, so having observed his Temper well, they began to execute their Project, the very Night after he took the Habit, which was on ~~Tuesday~~ <sup>Wednesday</sup> Day, 1507: One of the Fryars conveyed him ~~secretly~~ <sup>secretly</sup> into his Cell, and appeared to him as if he had been in Purgatory, in a strange Figure, and he had a ~~Box~~ <sup>Box</sup> near his Mouth, upon which as he blew, Fire seemed to come out of his Mouth. He had also some Dogs about him that appeared as his Tormentors, in this Posture he came near the Fryar while he was a Bed, and took up a celebrated Story that they used to tell all their Fryars, to beget in them a great dread at their laying aside their Habit, which was, that one of the  
Order,

Order, who was Superior of their House at *Soloturn*, had gone to *Paris*, but laying aside his Habit, was killed in his Lay-habit. The Fryar in the Vizar said he was that Person, and was condemned to Purgatory for that Crime; but he added, that he might be rescued out of it by his means, and he seconded this with most horrible Cries, expressing the Miseries which he suffer'd. The poor Fryar *Fetzer* was excessively frightened, but the other advanced, and required a Promise of him to do that which he should desire of him, in order to the delivering him out of his Torment. The frightened Fryar promised all that he asked of him, then the other said he knew he was a great Saint, and that his Prayers and Mortifications would prevail, but they must be very great and extraordinary. The whole Monastery must for a Week together discipline themselves with a Whip, and he must lie prostrate in the Form of one on a Cross in one of their Chapels, while Mass was said in the Sight of all that should come together to it; and he added, That if he did this, he should find the Effects of the Love that the Blessed Virgin did bear him, together with many other extraordinary things; and said he would appear again, accompanied with two other Spirits, and assured him, that all that he did suffer for his Deliverance should be most gloriously rewarded. Morning was no sooner come than the Fryar gave an Account of this Apparition to the rest of the Convent, who seemed extremely surprized at it, they all pressed him to undergo the Discipline that was enjoined him, and every one undertook to bear his Share; so the poor deluded Fryar performed it all exactly in one



one of the Chapels of their Church: This drew a vast Number of Spectators together, who all considered him as a Saint, and in the mean while the Four Fryars that managed the Imposture, magnified the Miracle of the Apparition to the Skies in their Sermons. The Fryar's Confessor was upon the Secret, and by this means they knew all the little Passages of the poor Fryar's Life, even to his Thoughts, which helped them not a little in the Conduct of the Matter. The Confessor gave him an Hostie, with a piece of Wood, that was, as he pretended, a true piece of the Cross, and by these he was to fortify himself, if any other Apparitions should come to him, since evil Spirits would be certainly chained up by them. The Night after that the former Apparition renewed, and the masked Fryar brought two others with him in such Vizards, that the Fryar thought they were Devils indeed. The Fryar presented the Hostie to them, which gave them such a Check, that he was fully satisfied of the Virtue of this Preservative.

The Fryar, that pretended he was suffering in Purgatory, said so many things to him relating to the Secrets of his Life and Thoughts, which he had from the Confessor, that the poor Fryar was fully possessed with the Opinion of the reality of the Apparition. In two of these Apparitions, that were both managed in the same manner, the Fryar in the Mask talked much of the *Dominican* Order, which he said, was excessively dear to the Blessed Virgin, who knew her self to be conceived in original Sin, and that the Doctors who taught the contrary were in Purgatory; that the Story of St. *Bernard's* appearing with a Spot on him, for ha-  
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ving opposed himself to the Feast of the Conception, was a Forgery; but that it was true that some hideous Flies had appeared on St. *Bonaventure's* Tomb, who taught the contrary: That the Blessed Virgin abhorred the *Cordeliers* for making her equal to her Son, that *Scotus* was damned, whose Canonization the *Cordeliers* were then soliciting hard at *Rome*; and that the Town of *Bern* would be destroyed for harbouring such Plagues within their Walls. When the enjoined Discipline was fully performed, the Spirit appeared again, and said, he was now delivered out of Purgatory; but before he could be admitted to Heaven he must receive the Sacrament, having died without it, and after that he would say Mass for those who had by their great Charities rescued him out of his Pains. The Fryar fancied the Voice resembled the Prior's a little, but then he was so far from suspecting any thing, that he gave no great heed to this Suspicion. Some days after this, the same Fryar appeared as a Nun all in Glory, and told the poor Fryar that she was St. *Barbara*, for whom he had a particular Devotion, and added, that the Blessed Virgin was so much pleased with his Charity, that she intended to come and visit him. He immediately called the Convent together, and gave the rest of the Fryars an Account of this Apparition, which was entertained by them all with great Joy; and the Fryar languished with great Desires for the Accomplishment of the Promise that St. *Barbara* had made him. After some days the longed for Delusion appeared to him, cloathed as the Virgin us'd to be on the great Feasts, and indeed in the same Habits: There  
were

were about her some Angels, which he afterwards found were the little Statues of Angels which they set on the Altars on great Holidays. There was also a Pulley fastened in the Room over his Head, and a Cord tied to the Angels, that made them rise up in the Air, and fly about the Virgin, which increased the Delusion. The Virgin, after some Endearments to himself, extolling the Merit of his Charity and Discipline, told him, That she was conceived in Original Sin, and that Pope *Julius* the Second, that then reigned, was to put an End to the Dispute, and was to abolish the Feast of her Conception, which *Sixtus* the Fourth had instituted, and that the Fryar was to be the Instrument of perswading the Pope of the Truth in that matter. She gave him three Drops of her Son's Blood, which were three Tears of Blood that he had shed over *Jerusalem*; and this signified that she was three Hours in Original Sin, after which she was, by his Mercy, delivered out of that State: for it seems the *Dominicans* were resolved so to compound the Matter, that they should gain the main Point of her Conception in Sin, yet they would comply so far with the Reverence for the Virgin, with which the World was possessed, that she should be believed to have remained a very short while in that State. She gave him also five Drops of Blood in the Form of a Cross, which were Tears of Blood that she had shed while her Son was on the Cross. And, to convince him more fully, she presented an Hostie to him, that appeared as an ordinary Hostie, and of a sudden it appeared to be of a deep red Colour. The Cheat of those supposed Visits was often repeated to the abused Fryar;

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at last the Virgin told him, that she was to give him such Marks of her Son's Love to him, that the Matter should be past all doubt. She said, That the five Wounds of St. *Lúcia* and St. *Catherine* were real Wounds, and that she would also imprint them on him, so she bid him reach his hand: He had no great Mind to receive a Favour in which he was to suffer so much: But she forced his hand, and struck a Nail through it; the Hole was as big as a Grain of Pease, and he saw the Candle clearly through it: This threw him out of a supposed Transport into a real Agony: But she seemed to touch his hand, and he thought he smelt an Ointment with which she anointed it, though his Confessor persuaded him that that was only an Imagination: so the supposed Virgin left him for that time.

The next Night the Apparition returned, and brought some Linnen Cloaths, which had some real or imaginary Virtue to allay his Torment: And the pretended Virgin said, they were some of the Linnens in which Christ was wrapped, and with that she gave him a soporiferous Draught, and while he was fast asleep, the other four Wounds were imprinted on his Body in such a manner that he felt no Pain.

But in order to the doing of this, the Fryars betook themselves to Charms, and the Sub-Prior shewed the rest a Book full of them: But he said that before they could be effectual they must renounce God; and he not only did this himself, but by a formal Act put in Writing, signed with his Blood, he dedicated himself to the Devil: It is true, he did not oblige the rest to this, but only to renounce God. The

Composition of the Draught was a mixture of some Fountain-Water and Chrisme, the Hairs of the Eye-brows of a Child, some Quick-silver, some Grains of Incense, somewhat of an Easter Wax Candle, some consecrated Salt, and the Blood of an unbaptized Child. This Composition was a Secret which the Sub-Prior did not communicate to the other Fryars. By this the poor Fryar *Fetzer* was made almost insensible. When he was awake, and came out of this deep Sleep, he felt this wonderful Impression on his Body, and now he was ravished out of Measure, and came to fancy himself to be acting all the Parts of our Saviour's Passion. He was exposed to the People on the great Altar, to the Amazement of the whole Town, and to the no small Mortification of the *Franciscans*. The *Dominicans* gave him some other Draughts, that threw him into Convulsions; and when he came out of those, a Voice was heard, which came through that Hole which yet remains and runs from one of the Cells along a great part of the Wall of the Church; for a Fryar spoke thro' a Pipe, and at the end of the Hole there was an Image of the Virgin's, with a little *Jesus* in her Arms, between whom and his Mother the Voice seemed to come; the Image also seemed to shed Tears; and a Painter had drawn those on her Face so lively, that the People were deceived by it. The little *Jesus* ask'd why she wept; and she said, it was because his Honour was given to her, since it was said, That she was born without Sin. In Conclusion, the Fryars did so over-act this Matter, that at last even the poor deluded Fryar

ar himself came to discover it, and resolved to quit the Order.

It was in vain to delude him with more Apparitions, for he well nigh kill'd a Fryar that came to him personating the Virgin in another Shape, with a Crown on her Head. He also over-heard the Fryars once talking amongst themselves, of the Contrivance and Success of the Imposture, so plainly, that he discovered the whole matter; and upon that, as may be easily imagined, he was filled with all the horror with which such a Discovery could inspire him.

The Fryars fearing that an Imposture, which was carried on hitherto with so much Success, should be quite spoiled, and be turned against them, thought the surest way was to own the whole Matter to him, and to engage him to carry on the Cheat. They told him in what Esteem he would be, if he continued to support the Reputation that he had acquired, that he would become the chief Person of the Order, and in the end, they persuaded him to go on with the Imposture. But at last they, fearing lest he should discover all, resolved to poyson him; of which he was so apprehensive, that once a Loaf being brought him that was prepared with some Spices, he kept it for some time, and it growing green, he threw it to some young Wolves Whelps that were in the Monastery, who died immediately. His Constitution was also so vigorous, that though they gave him Poyson five several times, he was not destroyed by it. They also press'd him earnestly to renounce God, which they judg'd necessary, that so their Charms might have their Effect on him; but he would never consent to



that: At last they forced him to take a poisoned Hostie, which yet he vomited up soon after he had swallowed it down: That failing, they used him so cruelly, whipping him with an Iron Chain, and girding him about so strait with it, that to avoid farther Torment, he swore to them, in a most imprecating Stile, that he would never discover the Secret, but would still carry it on: And so he deluded them, 'till he found an Opportunity of getting out of the Convent, and of throwing himself into the Hands of the Magistrates, to whom he discovered all.

The four Fryars were seized on, and put in Prison, and an Account of the whole Matter was sent, first to the Bishop of *Lausanne*, and then to *Rome*; and it may be easily imagined, that the *Franciscans* took all possible Care to have it well examined; and the Bishops of *Lausanne* and of *Zyon*, with the Provincial of the *Dominicans*, were appointed to form the Process. The four Fryars first excepted to *Fetzer's* Credit, but that was rejected; then being threatned with the Question, they put in a long Plea against that: But though the Provincial would not consent to that, yet they were put to the Question: Some endured it long, but at last they all confessed the whole Imposture. The Provincial appeared concerned; for tho' *Fetzer* had opened the whole Matter to him, yet he would give no Credit to him; on the contrary, he charged him to be obedient to them; and one of the Fryars said plainly, that he was on the whole Secret, and so he withdrew, but he died some Days after at *Constance*, having poison'd himself, as was believed. The Matter lay asleep  
some

some time ; but a Year after that, a *Spanish* Bishop came, authorized with full Power from *Rome*, and the whole Cheat being fully proved, the four Fryars were solemnly degraded from their Priesthood, and eight days after, it being the last of *May*, 1509, they were burnt in a Meadow on the other side of the River, over against the Great Church. The Place of their Execution was shewed me, as well as the Hole in the Wall, through which the Voice was conveyed to the Image. It was certainly one of the blackest, and yet the best carried on Cheat, that has been ever known ; and no doubt had the poor Fryar died before the Discovery, it had passed down to Posterity as one of the greatest Miracles that ever was ; and it gives a shrewd Suspicion, that many of the other Miracles of that Church were of the same Nature, but more successfully finished.





The late CASE of Mademoiselle CADIERE, and Father GIRARD the *Jesuit*, as exhibited to the Parliament at *Aix*, by her Advocate Monsieur *Chaudon*, in the following most Excellent Speech.



R S. *Catherine Cadere*, Daughter of Mr. *Joseph Girard*, Merchant of the City of *Toulon*, and of *Elizabeth Pomet*, was born November 12, 1709. Her Father dying while she was yet in her Infancy, left his Widow with three Sons besides this Daughter, a Fortune suitable to their Rank. The Widow educated her Family in Virtue, with the greatest Care; the eldest Son, at his Mother's Request married; the Second took the Habit of St. *Dominic*; the Third went into Orders, and the Daughter, who was the youngest, continued under the tender and affectionate Care of her good Mother. The chief Directors of her Conscience were Mr. *Girard*, Rector of the Cathedral Church of *Toulon*, a Gentleman distinguished by his Merit and Virtue; and Mr. *d'Oulonne*, Vicar of the Parish of St. *Louis*. Under their Direction, this young Lady became a Pattern of Virtue, and the Bent of her Mind



Mind to Piety and Devotion was so strong, that she refused several very honourable and advantageous Matches: All this is notorious Fact, and proved in the Proceedings. At the Age of Eighteen she still retained that Simplicity, that Innocence of Manners, which is so rarely found in other Girls, even of Seven Years old.

Such was the Character of Mrs. Catherine Cadere, when Father *John Baptist Girard*, the Jesuit, arrived at *Toulon*, in the Month of *April*, 1728, as Rector of the Royal Seminary of Chaplains of the Navy.

*The Speech of Mr. Chaudon, Advocate for the Complainant Mrs. Mary Catherine Cadere, before the Parliament of Aix.*

“ I N other Causes, my Lords, it is usual  
“ I in those who have the Gift of Eloquence,  
“ to adorn their Speeches with whatever  
“ may tend towards moving the Passions, or  
“ persuading the Judgment. In this, of which  
“ I am now to give a detail to your Lordships,  
“ Eloquence, if I had it, were unnecessary;  
“ since, instead of heightening the Charge,  
“ that it might make the greater Impression,  
“ we are obliged in some degree to soften it,  
“ that it may not appear too shocking.

“ Such, my Lords, is the Nature of the  
“ Complaint we lay before you, not of a single  
“ Outrage, but of a continued Series of Injuries,  
“ not occasioned by a sudden Transport  
“ of a Mind blinded by the Impurities, which  
“ it is almost impossible to remain unstained  
“ with in the World; but perpetrated thro’  
“ an

“ an amazing steadiness in Guilt, by one whom  
 “ outward Appearance marked out as devoted  
 “ wholly to Religion, and this not only against  
 “ a weak Maid, ignorant through an Excess  
 “ of Piety, but also against the solemn Vow  
 “ of his Order, the express Canons of the  
 “ Church, and the holy Principles of the Chri-  
 “ stian Faith. A Scene of Crimes so horrid,  
 “ so detestable, and so contagious, that one  
 “ can scarce repeat them with Innocency, even  
 “ in an Accusation in which 'tis hard to avoid  
 “ Blasphemy, though speaking in Defence of  
 “ Religion, and we are almost constrained to  
 “ offend Decency that we may come at  
 “ Justice.

“ That the Case of this unfortunate young  
 “ Lady may appear in its proper Light be-  
 “ fore your Lordships, 'tis necessary that I  
 “ remind ye of her Condition before she fell  
 “ into the Hands of this Deceiver. Provi-  
 “ dence had deprived her of a Father while  
 “ yet an Infant, and that, so merciful are Di-  
 “ vine Dispensations, doubled the Tenderness of  
 “ her Mother. She was educated in the Prin-  
 “ ciples of an holy Life, and saw continually  
 “ in her Parent a living Model of those Vir-  
 “ tues which compose it: A Childhood thus  
 “ seasoned, produced a wonderful Ardour of  
 “ Sanctity; as she grew up she contemned  
 “ the Vanities of the World, even without  
 “ tasting, and with a Christian Constancy,  
 “ wonderful in so young a Creature, gave up  
 “ herself wholly to Devotion. Her Mother,  
 “ charm'd with so holy a Disposition, put no  
 “ constraint on her Inclinations; her Brothers  
 “ encouraged the Ardency of this Seraphick  
 “ Flame, and her spiritual Directors, who  
 “ were

“ were best acquainted with the true Frame  
“ of her Mind, scrupled not to speak of her  
“ as a Saint. Were we required to prove this,  
“ it might be supported by the Testimony of  
“ all *Toulon*. It is a Truth too strong to be  
“ denied, and is confessed in his Interroga-  
“ tory, by Rector *Girard* himself.

“ Happy in her pious Innocence *La Cadriere*  
“ remained, 'till in the 19th Year of her  
“ Age, Father *John Baptist Girard*, was  
“ sent from this City to *Toulon*, as Rector of  
“ the Royal Seminary of Chaplains for the  
“ Navy. The Austerity he pretended in his  
“ own Life, and the Desire which he professed  
“ to have for amending the Lives of others,  
“ excited the unhappy Lady, for whom we  
“ now apply our selves to your Lordships, to  
“ put herself under his Direction. But this  
“ wicked Priest, who suffered himself to be  
“ led astray by the Beauty of his Penitents,  
“ soon admitted an impure Passion to instigate  
“ him to the gaining this young Devotee,  
“ whose Innocence was no less a Charm than  
“ her outward Perfections. His Lust raged so  
“ violently, through the Indulgence he allow-  
“ ed his Inclinations, that he resolved to prac-  
“ tise on her Simplicity, and to Deceive where  
“ he knew it would have been in vain to per-  
“ suade.

“ It is a just Observation, that the Corrup-  
“ tion of the best Things beget the worst. This  
“ abandoned Jesuit, whose Lewdness knew no  
“ restraint of Bounds, perverted even the Piety  
“ of *La Cadriere*, to her Destruction; he be-  
“ gan with insinuating to her, that there were  
“ many Ways of arriving at the Kingdom  
“ of



“ of Heaven, and that the Saints had far dif-  
 “ ferent Means of attaining it than those that  
 “ were usually practiced; that Prayer, Cha-  
 “ rity, and all outward Actions, were Things  
 “ indifferent; and that the sublimest Pitch of  
 “ spiritual Perfection consisted in delivering  
 “ her self up in a silent Obedience to the  
 “ Workings of the holy Spirit. Thus did he  
 “ instil the Principles of Quietism, the most  
 “ destructive of all Heresies, since it not only  
 “ fills the Mind with enthusiastick Notions,  
 “ but destroys also Morality, the Pretence of  
 “ which supports all other Opinions. For the  
 “ Proof of this, we entreat your Lordships  
 “ to refer to the Answers in the Interrogato-  
 “ ries, *p.* 117. of *M. Giraud*, Curate, &c.  
 “ who acknowledges to have examined several  
 “ of *Girard's* Penitents, and that he found  
 “ them strongly tinctured with Quietism, in-  
 “ somuch as to be incapable of vocal Prayer,  
 “ and to suppose themselves in a State of so-  
 “ great Perfection, that all Actions were be-  
 “ come indifferent: The Confession even of  
 “ some of those unhappy Women; and what  
 “ is yet stronger, and indeed the strongest of  
 “ all Proofs, its Principles, are set down in  
 “ the Jesuit's own Letter, in Terms plain and  
 “ explicite.

“ But fearful that the Event would yet prove  
 “ unfavourable, this detestable Man had re-  
 “ course to the most hellish Expedient, and  
 “ from propagating an anathamized Heresy  
 “ went on to the Practise of Sorcery and En-  
 “ chantment; by the mutual Assistance of  
 “ which execrable Artifices, he at last accom-  
 “ plished his most wicked Purpose: A fit End  
 “ for such diabolical Means! I know very well,  
 “ how

“ how much this Father, and his powerful  
“ Supporters, affect to ridicule this part of our  
“ Charge, and think, instead of defending  
“ his Innocence, it will avail to overthrow this  
“ Accusation, if they pretend an Impossibility  
“ in the objected Crime. I have already in  
“ the *Factum*, said what may be sufficient to  
“ refute their Railery; yet since it is a Point  
“ which has given them so much Pretence for  
“ Triumph, I hope your Lordships will per-  
“ mit me to set it in the clearest Light.

“ That weak Minds are very often cheated  
“ in their Notions on this Head, I am ready  
“ to allow; that wiser People have been de-  
“ ceived in relation to it, and that it has been  
“ unjustly fatal to some old Men and Women  
“ in this and some other neighbouring Coun-  
“ tries, I will not deny; but that Sorcery or  
“ Witchcraft is a Crime that hath and may be  
“ committed, I think as capable of being as  
“ fully and clearly made out as any Point what-  
“ ever, if we will not obstinately reject all Hi-  
“ story, as well Sacred as Prophane; for not  
“ to dwell on the Instance of the Magicians  
“ who opposed *Moses*, and wrought Miracles  
“ by the Assistance of the Devil. Does not  
“ the Law of God condemn them by Name?  
“ And if we should even give in to the Novel  
“ Opinion that those were Political Laws only,  
“ and not of a Nature to bind any Society but  
“ the *Jews*, to whom they were delivered,  
“ yet they still prove the Possibility of Witches  
“ and Wizards; since it would be absurd to  
“ charge a wise Legislator, much more  
“ the All-wise God, with making Laws for  
“ the Punishment of Crimes which could ne-  
“ ver be committed. Now 'tis observable,  
“ that

“ that the *Jews* (as indeed is still common in  
 “ the East) were very much addicted to these  
 “ Arts, and therefore by a loose Interpretation  
 “ of this Law, put it not in Execution against  
 “ the Astrologer, the Diviner by Birds, &c.  
 “ but against three sorts of Magicians only, of  
 “ which the first was *Mecasheph*, *Maleficus*,  
 “ *Pharmacus*, the very Species of this Wick-  
 “ edness with which we charge this Rector.  
 “ But the Scripture does not leave us to Sup-  
 “ poses; both *Saul* and *Josiah* put Persons to  
 “ Death upon this Law, and these Practices,  
 “ as appears by the Writings of the Apostles,  
 “ continued unto their Times. The *Lex Cor-*  
 “ *nelia*, amongst the *Romans*, condemns those  
 “ who endeavour to procure Love by such  
 “ Means; and not only the Canon Law, but  
 “ the Statutes also of every Nation in *Europe*,  
 “ adjudges such Offenders to Punishment.  
 “ Shall we then, against all these concurring  
 “ Testimonies, and the numerous Instances  
 “ which might be produced, believe there is  
 “ no such Crime for no other Reason, than  
 “ that this Argument alone can prove *Girard*  
 “ Not Guilty.

“ I hope what I have said will take off the  
 “ Impression, if any such could have been  
 “ made by what upon this Occasion has been  
 “ written and handed about against the Possi-  
 “ bility of Bewitching. Permit me, my Lords,  
 “ to go on to the Proof of this Fact against  
 “ Father *Girard*. It appears from the De-  
 “ claration of the Complainant, that he  
 “ breathed upon her as she kneeled before  
 “ him at his Confessional; that from that In-  
 “ stant she felt a violent Inclination towards  
 “ him; that this Breathing upon her was of-  
 “ ten



“ ten repeated, and as constantly followed by  
 “ the same Effect. This too has afforded Oc-  
 “ casion of great Mirth to the Abettors of the  
 “ *Jesuit*, who affected Infidelity where they  
 “ want another Excuse; but this Method of  
 “ infecting Persons with unclean Desires, is  
 “ no such unheard-of Thing as *Girard* and his  
 “ Friends would make it, as I have fully pro-  
 “ ved in the *Factum*; and your Lordships  
 “ will find, by turning to *p. 321. in Disputa-*  
 “ *tiones Collegii Criminalis in Celliberrima*  
 “ *Academia Giffena, &c.* That this Breath-  
 “ ing is one of those Acts which by the *Ger-*  
 “ *man* Constitution is allowed to be a Proof  
 “ of Witchcraft: Yet, as if *Girard* were  
 “ resolved not to let us want for Proof,  
 “ the Interrogatories, *p. 190.* both from his  
 “ Penitents own Mouths, and other undenia-  
 “ ble Witnesses, fully shew, that he hath  
 “ practised this Breathing to the same Pur-  
 “ pose, and with the same Success, upon  
 “ others.

“ But this is not the sole Example of the exe-  
 “ crable *Girard's* Skill in these infernal Se-  
 “ crets, the Possession to which he persuaded  
 “ this deluded Maid to yield, and the prodi-  
 “ gious Events which followed on her fatal  
 “ Concession to his Proposal, fully confirm it;  
 “ what Sufferings did this wretched young  
 “ Woman go through; her Body torn, twisted  
 “ and convuls'd, by evil Spirits; sometimes  
 “ deprived of her Sense and Speech, and then  
 “ abused by this Old Letcher, when incapable  
 “ of Resistance, or even of knowing the Crime  
 “ which he committed; her Mouth render'd  
 “ the involuntary Organ of the most horrid  
 “ Blasphemy against the Holy Trinity, and  
 “ her

“ her Imagination ever disturbed with the  
 “ Appearance of frightful or obscene Things.  
 “ Will Father *Girard* say, this too was all  
 “ Pretence, or Delusion? He had, as he con-  
 “ fesses, great Opportunity of knowing what  
 “ it was he said alone with his Penitent in her  
 “ Chamber, when she labour'd under this  
 “ Malady, and lay in Bed depriv'd of Senses,  
 “ ——— What could employ a pious Confessor  
 “ in such Circumstances, and upon such an Oc-  
 “ casion? ——— He waited 'till she recovered,  
 “ that he might speak to HER of God——  
 “ whom he had possess'd with a *Devil*.

“ The Proof of what relates to the Condition  
 “ of the *Demoiselle Cadriere*, is so full, in  
 “ p. 220. of the Examinations, and depends  
 “ on the Credit of so many unquestionable  
 “ Witnesses, as well Ecclesiasticks as Layicks,  
 “ that I presume your Lordships will enter-  
 “ tain no Scruple as to the Truth, which, if  
 “ the Evasions and Sophistries of this Jesuit  
 “ could prejudice, yet he would find it im-  
 “ possible to answer the Depositions in the  
 “ same Place, as to the Distempers of his  
 “ other Penitents, who appear to have had  
 “ like Symptoms of *Possession*, to have des-  
 “ paired of *Salvation*, and to charge all this  
 “ upon Father *Girard*—— that worthy Pastor,  
 “ so much favoured, and so strenuously defend-  
 “ ed by his Order.

“ We are now, my Lords, descended to that  
 “ Part of our Charge wherein this pious Di-  
 “ rector is accused of having abused the Body  
 “ of his Penitent to gratify his inordinate  
 “ Desires, not only to the Danger of his own  
 “ Soul, but to the Scandal of his Society, the  
 “ whole *Catholick Priesthood*, and even of the  
*Christian*

“ *Christian Faith.* What a Reproach has he  
 “ brought on our Nation? and how wide will  
 “ the Rumour of his Iniquities diffuse itself?  
 “ I confess, were it consistent with my Duty,  
 “ I would, out of Respect to the Clergy, and  
 “ in Regard to the Presence of your Lord-  
 “ ships, rather pass over briefly, than dwell  
 “ for any time on this Article of his Guilt;  
 “ but I hope to be excused by them, and par-  
 “ don’d by you, since the Necessity of the  
 “ Thing, and the Nature of my Function re-  
 “ quire that I should enter into Particulars  
 “ thereon. It is by the Complainant sworn,  
 “ That he committed his Acts of Brutality  
 “ upon her when in her Trances, and without  
 “ her Knowledge of what he did: That when  
 “ she guess’d at it by Consequences, she was  
 “ exceedingly uneasy: That she discover’d  
 “ her Anxiety, and the Occasion of it, to *Gi-*  
 “ *rard*; that he immediately had Recourse to  
 “ his *Quiestical* Discourses, labouring to per-  
 “ suade her, that she was now attained to the  
 “ highest Perfection; that she should no more  
 “ consider the Nature of outward Actions,  
 “ which, since this her *Spiritual Union*, were  
 “ become totally indifferent, and she arrived  
 “ to a State in which it was impossible for her  
 “ to do Evil, unless she suffer’d her self to be-  
 “ come again uneasy about *exterior Things*,  
 “ which would endanger her falling from that  
 “ *sublime Disposition* to which, by his pious  
 “ Directions, (as he persuaded her) she was  
 “ exalted. Not satisfied with this, he hath  
 “ even aggravated the Offence, foul and gross  
 “ as it is, by taking the Advantage of *pretend-*  
 “ *ed Penances*; in the Administration of  
 “ which, he made use of his own Hand, and  
 P 2 “ hath



“ hath at once shamefully stained the *Honour*  
“ of the *Priesthood*, and impiously defiled  
“ the *Holy Sacraments* of the *Church*.

“ Men of any Degree, who are guilty of  
“ Crimes of this Nature, do not often suffer  
“ Witnesses, and a *Jesuit* would be of Course  
“ doubly careful in this respect. The Law in  
“ such Cases doth not require ocular Testi-  
“ mony of the Facts; Presumptions, if they  
“ are strongly founded, are sufficient; and of  
“ these never in one Cause did there appear  
“ more, or more flagrant. The Facts that  
“ are uncontroverted speak it. Were the con-  
“ tinual Visits to Miss *Cadiere* a Bed and up,  
“ the private Interviews, the numerous Let-  
“ ters, and the tender Language of them,  
“ proofs of the Care of a Spiritual Director?  
“ Or did they not wear rather the Appearance  
“ of the Affiduities common in a passionate  
“ Lover? Of all that Proofs could have  
“ been expected of, nay, and even of more  
“ than they could reasonably be demanded  
“ for, we have produced Witnesses, in *Page*  
“ 230. of the *Examinations*, wherein 'tis  
“ shewn by those whom he was so imprudent  
“ as to allow Opportunity of observing such  
“ Passages as entrenched on Decency, and left  
“ no room to doubt that the most criminal  
“ Commerce had been carried on between  
“ them.

“ The Crimes, my Lords, of the *Jesuit*,  
“ are without Number, and without Mea-  
“ sure. We have seen him already teaching  
“ a damnable Heresy, equally destructive  
“ both of Faith and Morals: We have traced  
“ him through diabolical Contrivances and  
“ magical Artifices, to seduce and even of  
“ actually

“ actually engaging his *Penitent* to the suf-  
 “ fering a Possession by evil Spirits: We have,  
 “ as the Consequence of these monstrous En-  
 “ deavours, discover’d his Spiritual Incest  
 “ committed with this deluded young Wo-  
 “ man ; and when we are already astonish’d  
 “ at the Horror of his Wickedness, we are  
 “ startled with the Appearance of a new  
 “ Crime, fuller yet of Guilt than any of the  
 “ former. He had scarce sated himself with  
 “ the Enjoyment of her, whom by such de-  
 “ testable Methods he had render’d passive  
 “ under his Lust, but becoming fearful that  
 “ if she should be with Child, all might be  
 “ discovered, and the cessation of her Lunar  
 “ Tributes giving certainty to his Fears, he  
 “ adds the procuring *Abortion* to his former  
 “ Load of Iniquity ; and as he had turned  
 “ *Quietist* and *Sorcerer* to seduce her, so he  
 “ now turns *Murderer*, to prevent their  
 “ Fruit making an *Ecclarisment* of his Crimes.  
 “ I have already detained your Lordships too  
 “ long to dwell on the Proofs of this, especi-  
 “ cially since in the Examinations, they are  
 “ set down in Terms too strong to need an  
 “ Explanation.

“ The last Head of our Accusation takes  
 “ its occasion since the commencing this Pro-  
 “ cess, and is a Stream derived from the  
 “ same corrupt Fountain with the rest : It  
 “ is the suborning Witnesses, and making  
 “ many other Attempts to stifle, to delay, and  
 “ to obstruct Justice being done on the Mat-  
 “ ter of this Complaint. The Evidence re-  
 “ lating to this is too diffusive for me to in-  
 “ sist upon before your Lordships at present ;  
 “ the Letter produced p. 253. of the Exa-  
 “ minations,

“ minations, and the three following Depo-  
 “ sitions will place it (I perswade my self) be-  
 “ yond Dispute.

“ I will not trespass farther on your Lord-  
 “ ships Patience ; it has been already suffici-  
 “ ently tryed by the length of the Detail,  
 “ which the Number of this miserable Man's  
 “ Crimes hath forced me to make. Permit  
 “ me, however, humbly to remind your  
 “ Lordships, that it is not only an injured,  
 “ helpless Innocent, who implores your Pity,  
 “ and hopes for Justice from that Reputa-  
 “ tion which this August Assembly hath e-  
 “ ver maintained from the Rectitude of their  
 “ Degrees, but it is the Clergy and People  
 “ of *France*, who entreat ye by an exemplary  
 “ Sentence to remove that Stain which the  
 “ Noise of this Affair hath affixed on those  
 “ in Sacred Orders, and even on the *Gallick*  
 “ Nation throughout all *Europe*.”

**T**HE Court of *Aix*, having heard all the  
 Witnesses produc'd in behalf of *Made-*  
*moiselle Cadriere*, against this wicked Jesuit  
*Girard*, or in regard to what was objected  
 by the said *Girard* to the Reverend Father  
*Nicholas*, Prior of the *Bare-footed Carmelites*,  
 and the Brothers of the Accusatrix *La Cadi-*  
*ere*, as to a malicious Combination, by prose-  
 cuting him, to injure and asperse the Society  
 of *Jesuits* : Having impartially weighed the  
 Evidence given as to each Point, the Haran-  
 gues and Reasonings of the Advocates, and  
 consider'd the *Tenour* of the *Laws*, and the  
 Proofs exacted by them against Persons ac-  
 cused of such Crimes ; the Duty of my Of-  
 fice



fice requires that I should acquaint you with the Result of their Debates.

I am therefore to inform ye, that what the several Witnesses have deposed, with relation to the *Principles* taught by Father *Girard*, to his *Penitent's*, the Comparison which may from thence be made between them and those of *Molinos*, the Nature of his Letters, and other Circumstances, with relation to the Quietism charg'd upon him.

The Evidence of *La Cadriere's* Possession, the extraordinary Events that are sworn to by M. *Giraud* and M. *Gondalbert*, two reverend Persons, present at her Exorcism; the Condition of several other of the Father Rector's Penitents, the Depositions of Sister *Beau-sier*, and the other Ladies of the Convent of *St. Clare*, as to the Transactions of the Complainant in that Monastery, given in Evidence as to the Sorcery.

The Breaches committed against the Canons of the Church, as well as the particular Rules of the Order of *Jesus*, in repeated Visits to the *Demoiselle Cadriere*; his being alone, and even lock'd up with her so often, and for so considerable a Space, at each time; his Confession as to the indecent Liberties taken in examining her *Stigma's*, in her Side, Breast, &c. and the Confession made with Tears, by *La Cadriere*, to the Sisters at *St. Clare*, with the Proofs of what his other Penitents have owned, with respect to the Charge of abusing their Bodies.

The Circumstances of the Porringers of Water brought up by *Girard*; the Sight of the Blood, and the positive Proof of the Servant to his Expression on that Occasion;  
the

the equivocal Answers of the Father, on his Interrogatory; and the steady Assertion of the Complainant, as to the several Facts, specified in her Accusation, and her Process, here, and at *Toulon*.

These I say, taken altogether, and disjunctively, as to each Part of the Charge, hath made such an Impression on the Minds, and so fully convinced in their Opinions, Twelve of the Members of this Assembly, that they have delivered their Voices, That *John-Baptist, Girard* is fully proved guilty of the *QUIETISM, SORCERY, DEFILING* and *ABUSING HIS PENITENT*, and in procuring her *MISCARRIAGE*, and, in Consequence thereof, have adjudged him to be *BURNT ALIVE*.

While on the other Side, the nice Distinctions which are required to sever the Orthodox Doctrines of the Catholick Church, from the Errors of Spiritual Quietism, consisting only in an Enthusiastick Piety, and unintelligible to the Capacities of Women, like *Allemande* and *Batarelle*. The Proof of Sister *Hermitte*; that *La Cadriere* owned her having Visions, before she was under the Direction of Father *Girard*; that she was shewn him in an Extacy, and heard a Voice from *Christ*, which told her, *Behold the Man who shall bring you unto me*; the Evidence of the Spiritual Incest, depending only on the Complainant's own Declarations; the Circumstances of the Proof being trivial; and the Depositions as to the Abortion, circumstantial; Nine of the Members, for these Reasons, have fully acquitted him.

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In this Equality of Voices, the Laws and Customs of *France*, tender in shedding of Blood, and careful of his Majesty's Subjects, command me to Discharge the accused *John Baptist Girard*, as to this Prosecution; but by unanimous Voice of Parliament, he is to be delivered up to his Superiors, and to be left to their Justice.

With respect to the Charge against Father *Nicholas*, Prior of the *Bare-footed Carmelites*, and the two Brothers of the Complainant, the Parliament, *una Voce*, Discharge them.

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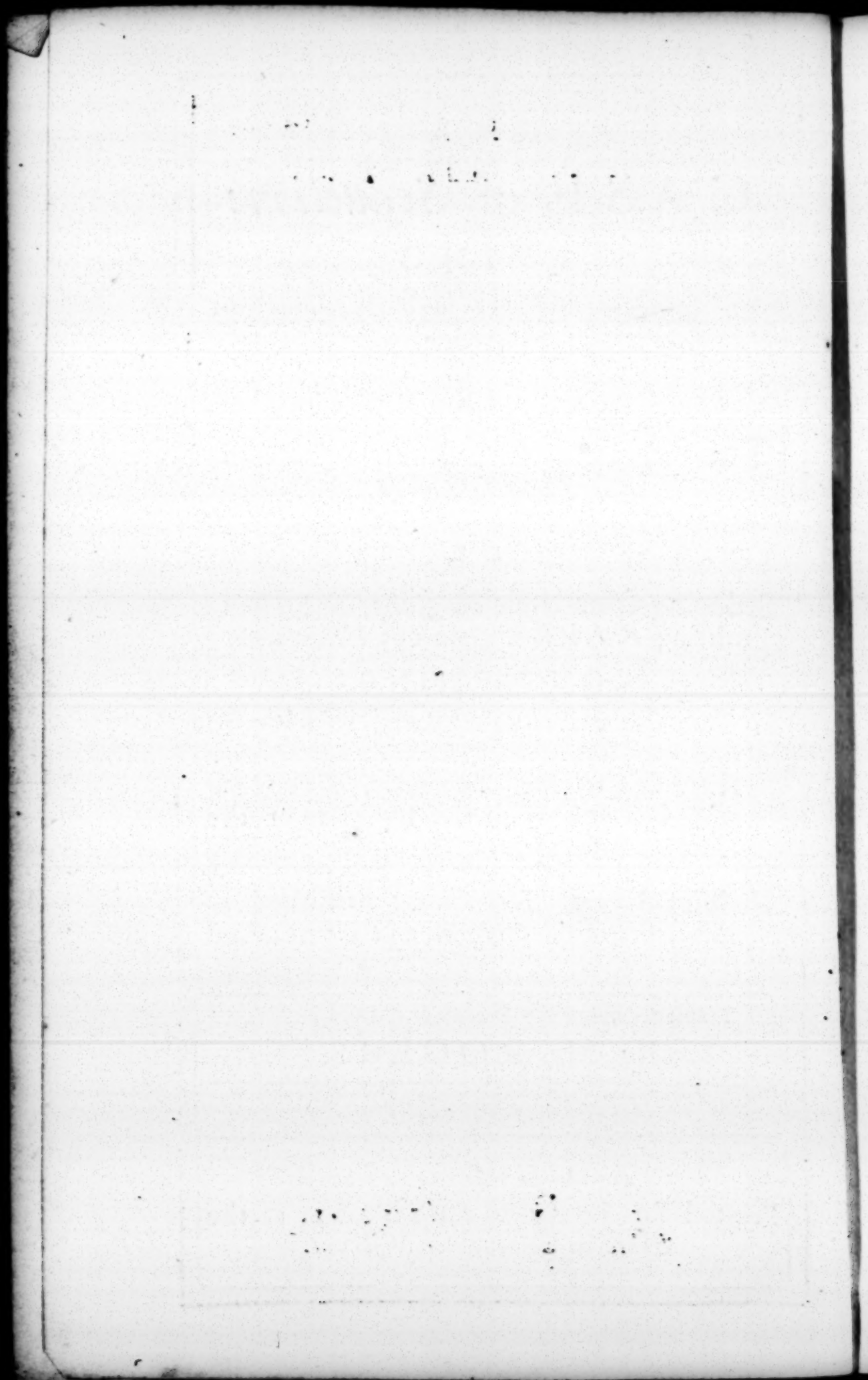
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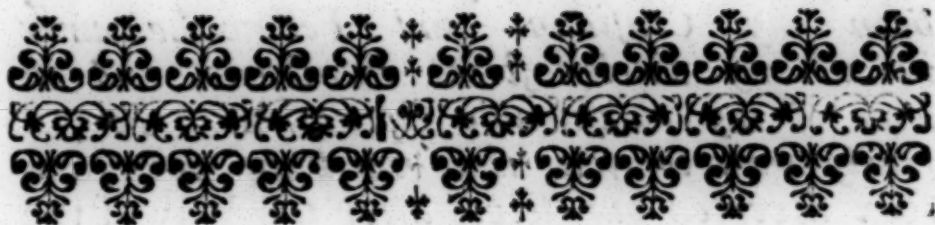
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L O N D O N:

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Paris, Nov. 16th, N. S. 1725.

S I R,



P O N visiting an unfortunate Friend in the *Grand Chatelet*, I there found as agreeable, witty, though profligate Fellow, as one would wish to meet with; but in his Company a Wretch of as much Dulness and Beastiality as one would wish to avoid. This opposite Pair proved to be Wolves in Sheeps Cloathing. They were habited, like secular Priests, in short Cloaks and Bands. Their Appearance greatly excited my Curiosity to enquire of my Friend the Cause of their Confinement. He told me that was a Prison for Criminals as well as Debtors; these Gentlemen, added he, will themselves acquaint you with the Cause of their Commitment, then pointing to the former, and presenting me to him, at the same Time, Sir, says the *Abbée des Rues* (for that was his Name) *I doubt not but you are surpriz'd to find any of our Cloth resident in this Place. In order, therefore, to give you some Light into our Case, as well as to prevent the Scandal you may otherwise hear of us, be pleas'd to*

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know, that this worthy Gentleman has long been my Confidant and Fellow-Labourer in all my Ecclesiastical Functions, and in some of my pleasurable Operations: For, I freely own to you, that we have now and then diverted our selves after the Way of the World, and in those peculiar and important Affairs he has always been very faithful to your humble Servant. But through his want of Conduct (for he is a stupid Animal, and if it be possible, a greater Dolt than he appears to be) some few of our Adventures came to be publickly talked of, upon which we were instantly apprehended, and a Complaint exhibited against us in the Ecclesiastical Court. A Committee of Gentlemen much better Divines than Civilians, were appointed to draw up Articles against us, and so plentifully were they supplied with Informations, that at last they knew not how to apply them. The Sum of our Charge amounted to the Seducing, or endeavouring to Seduce, no less than one hundred and thirty three Maidens, which was making me, in particular, a very useful Member of the State, whatever I may prove to the Church; and, though the means might be wrong, the End certainly was right, according to the Injunction — Increase and Multiply. The Committee took many Depositions to support their intended Charge against us; and among the rest a very pretty sanctified Picce of Nun's Flesh, instead of her Face, veiled her Accusation against me in military Terms, deposing, that, upon my enquiring for her at the Turn, the old Lady whose Office it was, conducting me to a Parlour, I attacked her L' Epee a la main, Sword in Hand. There were



## **The CASE of SEDUCTION. 183**

were many more whimsical Passages among the *Depositions*, which Time at present will not permit me to recount, being in a few Hours to appear before my Judges; nor indeed would it be to any purpose to trouble you, Sir, with a Repetition of them, since the Wisdom of the Official has delivered me over to the secular Power for two Instances of Seduction only; and in my Opinion, says he, in this MEMOIRE, † I have fully refuted the Evidences against me, and cleared my self from the vile Aspersions charged upon me. I could have gone farther had I thought it consistent with my Safety.

Upon this, he took his Leave, and made me a Present of his CASE, which is not to be purchased here for any Sum of Money, and of which, he only printed a few Copies to present to Persons of Distinction, hoping thereby to procure his Enlargement, he being still kept a close Prisoner. For you are to know that the Crime of *Seduction*, if proved upon any Person, is punished with much greater Severity in France than England, and often with the Loss of Life it self.

Neither of the *Abbés*, herein mentioned, have as yet received the Dignity of *Priesthood*; but *Abbé des Rues* told me he hoped to obtain that Honour if he could procure his Liberty, and Leave to retire into some foreign Country, intimating a great Desire to see *England*.

† The French Original is intituled, *Memoire, pour Claude Nicolas des Rues de Boudreville, Diacre de ce Diocèse, Licentié en Theologie de la Faculté de Paris, et Prieur Commandataire de Saint Clement des Prez. Folio.*

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If this *FACTUM* for *Abbée des Rues*, will any way add to the Commonwealth of Learning, they are heartily at your Service, you best knowing that —

*Habent sua fata Libelli.*

I am here, and wheresoever Providence assigns me,

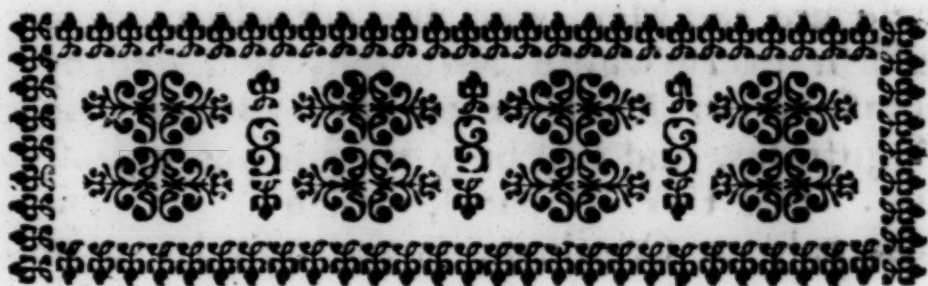
Your sincere Friend, and  
very humble Servant,

From the *Samaritan*  
on the *Pont-Neuf*.

E. J.



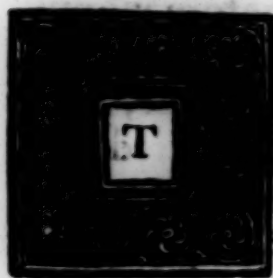
*FACTUM*



# F A C T U M

F O R

Claudius Nicholas des Rues, of Bou-dreville, *Deacon, Graduate in Divinity of the Faculty of Paris, and Prior Com-mendatory of St. Clement des Prez.*



**T**H E Enemies of Monsieur *des Rues*, not content to have as-perfed him in the Ecclefiaftical Court, where the firft of all Laws fhould be thofe of Char-ity, have farther endeavoured to defame him more publickly, and even ex-pected to crush him, in citing him to the Bench of Secular Juftice. Thefe Men, who, accord-  
ing to the great *St. Leo*, fhould not boast in any thing, but that of being the Difciples of a mild and humble God, and who for the Ho-nour of their Profefſion ſhould, according to the antient Difcipline of the Church, inter-cede for the Clergy before Kings and Judges;

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these are the Men, who are not ashamed to publish every where that they will destroy Monsieur *des Rues*; they have excited the Magistrates, and still busy themselves against him. But this Tribunal, which is tremendous only to Criminals, is the only Hope of the Accused; and Monsieur *des Rues* finds himself inspired with the most tender Respect, when he appears before those awful Judges, whom he looks upon as the Maintainers of the Canons of the Church, Defenders of the Laws of the State, Protectors of the King's Subjects, whom they oppress; but more especially of the poor Ecclesiasticks, whom they persecute. The Religious Court affords no other Prospect, but the Altar on which they would offer him up, the Fire, the Instruments and Ministers of his Sacrifice; but the Court of Royal Justice he looks upon as the certain Refuge of his Innocence; it is there the Seat of Truth is fixed, before whom the infamous Witnesses who have deposed against him, have never dared appear, and where the Defendant has already cited his proper Judges, in appealing from all their Proceedings as the greatest Abuse.

It is true, that the Ecclesiastical and Secular Jurisdiction have always been distinguished, and have different Objects; and as the Judges of the Church cannot determine in Prerogative Cases, so the Royal Judges leave the Judgment of common Offences to the Cognizance of the Judges of the Church.

This Distinction has been established in all Times. For whether we recount the antient Ordinances, as that of *Moulins*, *Art. 40.* and others, which enjoined, that the Ecclesiastick should

## *The CASE of SEDUCTION.* 187

should first be judged by the Judge-Royal in the Prerogative Case, and afterwards be remitted to the Spiritual Judge for the common Offence; or whether we instance the Edict of *Melun*, *Art. 22.* and all the following Declarations, which decreed, that the Judge-Royal should sit on the Bench of the Episcopal Court, and there carry on the Process of the Ecclesiastick jointly with the *Official*, that the Accused might be acquitted by the Spiritual Judge, as to the common Offence, and afterwards be remitted to the Judge-Royal, as to the Prerogative Case; it must be confessed, those two Customs, however different, unite to establish this antient and stedfast Law of the Kingdom; to wit, that Prerogative Cases only are the Subject of Secular Justice, as common Offences are the only Subject of Ecclesiastical Justice.

And sure, the Clergy, whom even Kings designed to favour in giving them Ecclesiasticks for Judges, would be more unfortunate than other Men, if, for the same Offences, they were obliged to appear before two Tribunals, and undergo two Sentences.

This being premised, it is certain, that the Enemies of Monsieur *des Rues* have not been able to asperse him before the Royal Judges; but in a Prerogative Case, distinguished by Suppositions, resembling common Offences, upon which he has been already judged by the Judges of the Church.

It is not to be enquired into here, whether the Accused has violated the Discipline of the Church; but whether he has violated the Laws of the State: And though he be an Ecclesiastick, he does not appear in a Secu-  
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It is not to be enquired into here, whether the Accused has violated the Discipline of the Church; but whether he has violated the Laws of the State: And though he be an Ecclesiastick, he does not appear in a Secular



lar Court, but as a Subject of the King. The Question is not, to know whether there has been Levity or Weakness, in his Conduct, but whether there have been Crimes. When Monsieur *des Rues* is before the Court to defend his Appeal as to the Abuse, he will make it appear that the whole Procedure is contrary to the Canons of the Church, and the Laws of the Kingdom. When he delivers his Memorial to the Primacy against the Judgment of Monsieur the *Official of Paris*, he will make it appear that he is innocent: But at present it is sufficient to shew that he is not Guilty. And to give some Credit to such a Memorial, Monsieur *des Rues* proves,

I. That there is not in all the Procedure any Prerogative Case, that his Enemies can reproach him with.

II. That there are Facts in the Procedure, that prove the Animosity and Irregularity of it.

Monsieur *des Rues*, though full of that Confidence, which the Justice of his Cause, and the Equity of his Judges inspires him withal, cannot dissemble the Grief he feels to be obliged to enter the Lists with abandoned Women, to refute their Calumnies; and his Grief, like that of the Prophet, *pierces to the Marrow of his Bones*, when he calls to mind, that for his Defence he is obliged to lift himself up against the deposing Priests, whose divine Authority he will nevertheless respect to the last Moment of his Life.

P R O P O -

PROPOSITION I.

*The injurious Proceeding that has been carried on against Monsieur des Rues, does not contain any Prerogative Case that his Enemies can reproach him with.*



IT is needless to search into the pretended Prerogative Case in the Proceedings that have been carried on by Monsieur the *Official* alone; for the Ecclesiastical Judge not being sufficient of himself to take Cognizance of Prerogative Cases, it may be said, either that there is not any such in his Proceedings; or else, according to Law, the Procedure is to be looked upon as null and void, and the Default to be remedied before coming to Justice.

Pursuant to the Edict of 1678, and confirmed by that of 1695, my Lords the Judges Royal are prohibited, under any Pretence whatever, to judge Ecclesiasticks upon Proceedings of the *Officials* in ordinary Cases, and the Depositions that have been taken by the Spiritual Judge before the coming of the Judge-Royal, cannot remain in Force, nor be produced in the Secular Tribunal, unless they be re-examined and confronted with the Judge-Royal. Thus Witnesses, who have not been re-examined before the Judge-Royal, cannot make against a Person accused before the Throne of Secular Justice; and it is in the Proceedings carried on in the Office of the Judge-Royal, that the Enemies  
of

of Monsieur *des Rues* are to find the Prerogative Case they lay to his Charge.

But, if they attribute the Crime of *Seduction* to the Charity Monsieur *des Rues* has had for *Jeanneton le Fort*, or imagine an ill Design in the ridiculous Bill a simple Mother has produced as a Purchase of her Child's Honour, and which she does not stick to say was drawn before her Face ; it is to wipe out those Notions of Malice that Monsieur *des Rues* proposes Expedients for his Defence.

*Expedients of Attenuation as to the Affair of Mrs. le Fort.*

**M**onsieur *des Rues* does not blush to own, that he is reproached with the Crime of a Rape, when he reflects that the same Crime has been formerly objected to the great Saint *Athanasius* ; and as he is convinced of the Difference there is between this great Father of the Church and himself, he is no less persuaded of the Resemblance that may be found between the factious Spirit that animated the *Arian* Persecutors of this great Saint, and that which influences his own Enemies. But the Royal Authority which protected St. *Athanasius*, is the sole Trust of Monsieur *des Rues*. It relates to his King more nearly than to his Bishop, and it is before the Judges Royal, who represent his Majesty's Person, that he is bound to give an Account of his Conduct, and whose Protection he implores.

The Laws distinguish two sorts of Rapes ; to wit, *A Rape of Violence*, which they call *raptum in virginem*, i. e. *A Rape upon a Virgin* ; and *The Rape of Seduction*, which they term



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term *raptum in parentes*, i. e. *A Rape against the Parents*. It is true, they do not accuse *Monfieur des Rues* of any Violence, and he comes to demonstrate that he is not guilty of *Seduction*.

The Rape of Seduction then, consists in the Artifices, Sollicitations, and Intrigues which are made use of to entice an innocent Daughter to quit her Parents, whether by inspiring her with a Notion of Marriage to cajole her, or by making Promises capable of corrupting her, and always by abusing the Confidence of the Family, and the Authority they should have over the young Maid. Thus to effect a Crime of Seduction, it must *First*, happen to an \* innocent Maiden; for if a Libertine quits her Parents, the Fault should be rather attributed

\* Jul. Clar. proposes this Question, *Whether a Rape takes place in Case of a Lewd Woman, and answers*: Doctores tenent quod non. lib. 5. sent. §. de raptu. Raptor mulieris solutæ per vim, etiam ab alio semel cognitæ, & osculatæ, vel ab ipso, non tenetur pœna statuti de raptore mulieris honestæ. J. B. Bayard. §. de raptu.

Raptus non committitur in muliere corrupta honeste vivente. Albert de Ros. in 3. part. statut. q. 3. Cassenf. Conf. 231. gramm. in dictam decis. 107. n. 5.

Rapiens non poterit puniri pœna statuti punientis honestam mulierem rapientem, si non fuerit probatum quod tempore raptus illa mulier erat honestæ vitæ. Cæpol. Conf. 58. Æmil. Conf. 72. Rim. Conf. 17. n. 16. Soc. Conf. 439. vol. 2.

Raptus in mulierem non potest accusari, ubi dictæ qualitates non fuerint probatæ, videlicet, quod sit honestæ vitæ, & bonæ conditionis & famæ. Mars. sing. 18. & 189. Burfat. Conf. 69. n. 3.

i. e. *Lawyers hold the contrary. The Ravisher of a Woman deflowered by Force, if she was ever known by another,*

buted to her loose Desires, than to the Sollicitations of a Seducer, and the Crime of Seduction cannot take place with Respect to a young Woman who has been long guilty of Debauchery. Secondly, There must be Proof that the Accused has made repeated Essays to engage a Child to quit her Parents; and it must be confessed, according to a Law peculiar to the Code, that a young Maid, let her have ever so few Remains of Virtue, would never resolve upon so violent a Course, unless she were seduced by the Visits, Assiduity, and Artifice of him she gives her self up to: *Nisi etenim eam sollicitaverit, nisi odiosis artibus circumvenerit, non faciet eam velle in tantum dedecus venire.* i. e. For unless he had importuned her, unless he had beguiled her by odious Artifices, she would not have been content to fall into so great Disgrace. Cod. de rapt. Virg.

I. Expedient drawn from the Debauch of le Fort. But it is well known, that the said le Fort was guilty of Lewdness long before the Time she pretends to have known Monsieur des Rues; and there was no other Design but that of Charity in all his Conduct, and not that of Seduction.

ther, or by himself, does not come under the Penalty of the Statute concerning the Ravisher of an honest Woman.

A Rape cannot be committed on a Woman that has been formerly debauched, tho' she lives honestly at the Time.

A Rape cannot be punished by the Penalty of the Statute against the Ravisher of a chaste Woman, if it is not proved that the Woman lived honestly at the Time of the Rape.

A Rape on a Woman cannot be impleaded, where the foregoing Qualities are not proved, to wit, that she is of honest Behaviour, and good Fame and Condition.

I. It

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I. It is notorious, that long before Monsieur *des Rues* had seen the said *le Fort*, she made one in several Parties of Pleasure with Messieurs *Chape* and *la Farge*, in the Prison of the *Chatelet*: That *Manon Forcheron*, who is mentioned in the Depositions, was a Prostitute to *Chape*; so that these two young Persons joined to farther their Debaucheries. The Prison, which was the Scene of their criminal Revels, has more than twenty Witnesses of their Shame remaining; and the two Hearts interwoven, which are cut in the Wall by Monsieur *Chape's* Bed-side, with the Names of *Chape* and *Jeanneton le Fort*, which are written underneath, proclaim to Posterity, that this young Woman, like the Heroes of old, intended her Conquests should be graved on the most durable Stone; or else Monsieur *Chape*, in Transports of Acknowledgment, designed to leave in the Prison a Monumental Inscription of the Tenderness that *Jeanneton le Fort* had for a poor distressed Prisoner in the Year 1715.

II. It was in the Prison of the *Chatelet*, that Monsieur *Dath* made an Acquaintance with the said *le Fort*; and he had a dangerous Quarrel there, upon her Account, with Monsieur *Chape*: But she herself exposes her own Lewdness in deposing, That she went to Monsieur *Dath's* House on *Twelfth-Day*, in Company with *Manon Forcheron*, supped there, and staid so late, that she durst not return home to her Mother: That she went the Day following alone, and spent half of it in private with her said Gallant. Monsieur *des Rues* has oftentimes demanded, that Monsieur *Dath*

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might



might be examined, in order to unravel the Secret of those mysterious Meetings, or at least give his Testimony as to the Circumstances for which the said *le Fort* quitted her Family. He is the first that should appear in Court, since he is cited by this young Artist as a Witness of the Steps she took to leave her Family: It was during her Abode in his House that the said *le Fort* made a Resolution never to enter it more: In short, he was her intimate Friend, and she often went to visit him.

The Declaration of this Particular was not sufficient to satisfy the Enemies of Monsieur *des Rues*, who seek for nothing but his Destruction: But if it behoves the Judges to hear those who have a Knowledge of the Case in Hand, why do they search for Witnesses who know nothing of the Manner in which this young Woman quitted her Parents, and why do they decline to hear a Man who is informed of the whole? *In informationibus examinandi sunt illi qui veri similiter possunt esse informati, Jul. Clar. lib. 5. sent. .9. 25. n. 1.*

III. *La Gautie*, tho' she deposes against Monsieur *des Rues*, cannot forbear condemning the Looseness of the said *le Fort*. *Le Fort* deposes she lodged a Month with *la Gautie*; during which Time she says, she went sometimes to Monsieur *des Rues*'s House; and *la Gautie* declares, that while *Jeanneton* lodged with her, she did not lie at home but now and then: But if *Jeanneton le Fort*, according to her own Confession, went but sometimes to the House of the Accused, during the Space of a Month that she lodged with *la Gautie*, and if, according to *la Gautie*, this young Woman

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man lay out almost every Night in the Week, does not the Contradiction between those two Witnesses give ground to conclude, that *Jeanne-ton le Fort* had many Gallants, every one of whom had a Day of Attendance, and to whom she gave herself up without Tie or former Affection.

*La Gautie* confirms the Truth of this, when she declares, she had room to believe that several Men had Interviews with the said *Jeanne-ton*, and that she heard her say she received Money from them. In short, as *Gautie* deposes, that the said *le Fort* proposed to be let Blood in the Foot, at her House, for fear of being with Child; those black and abominable Ideas plainly denote a young Woman of no Virtue, and capable of all manner of Crimes.

IV. The Facts before related are already proved in the Process; but there are others which Monsieur *des Rues* sets forth, and which he demands Opportunity to make Proof of. *La Gautie* conducted and accompanied this young Woman to the Houses of several Men, and, among others, to that of Monsieur *Carlo*. This grateful and generous Favourite gave the said *le Fort* the Sum of two hundred Livres; and this young Woman, expecting to multiply the Adorers, by adding some new Ornaments to the Idol, made use of this Money to buy a Suit of Sattin.

Mrs. *Pique* accompanied the said *le Fort*, when she bought the Cloaths.

Mr. *Pilon*, Lemon-Merchant, will testify, three Gentlemen met at his House; one of whom complained of the Infidelity of the said *le Fort*; swearing, that if he met her, he

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would use her as the vilest Wretch, and leave her but a single Coat to cover her.

Afterwards the said *Jeanneton's* Mother sold that Suit, looking upon it as the Purchase and Mark of her Child's Dishonour.

In short, the Country as well as the City has been the Scene of *Jeanneton le Fort's* Diversions, where she every Day changed Performers to act over the same Play. It is sufficient to mention, in this Place, the Tavern of the *Grand Monarch* \* at *Montmartre* †, where this young Woman has often drank the Wine of her Prostitution in Mens Company: *Vinum iniquitatis bibunt*, Prov. 4. i. e. *They drink the Wine of Iniquity*. This holy Mountain, which she ought not to ascend, but to bewail her Virginity, has often been the Rendezvouz of her libidinous Practices; for God knows, she never went thither to perform Acts of Mortification.

It is true, *Monfieur des Rues* made no reproachful Objection to this young Woman, when they were brought Face to Face: But as he had nothing to reproach her with from himself, he imagined he had nothing to fear from her Testimony.

If *Monfieur des Rues* had exhibited an Accusation of Lewdness against the said *le Fort*, he had been obliged to make Proof of it: But if the Proof of the Accusation sink the Credit of an Evidence, is not that Evidence censured, reproached and confounded, when certain Proof of the Accusation can be brought against him?

\* i. e. *The King's Head*.

† *The Mount of Martyrs*.



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The *Act* of 1670. *Art.* 19. imports, That the Defendant shall not be permitted to make Exceptions after the Depositions is read : But the same *Act*, *Art.* 20. enacts, That the Defendant, in whatever State of the Cause, may offer his Exceptions if they are justified by Writing ; and can there be any literal Proof of *Jeanneton le Fort*'s Lewdness firmer than that contained in the Depositions registred by the Judges, and confirmed by the Oath of the Deponents ?

But since the Lewdness of the said *le Fort* is proved by the Declaration of the Witnesses which have been heard against the Defendant, and by her own Confession, Monsieur *des Rues*, according to the Tenor of the *Act*, can still offer a lawful Exception ; and the Defendant (in order to confirm what the World knows and Publishes) demands, he may proceed to prove the Facts he has advanced against the said *le Fort*.

It is certain then, that *Jeanneton le Fort*, by her long and continued Lewdness, is not qualified to lay a Charge of *Seduction*, which cannot take place but in Case of a prudent and virtuous young Woman. Farther, Monsieur *des Rues* adds, he was incapable of committing the Crime.

The Question here is not, Whether Monsieur *des Rues* kept Company with this young Trader, which comes under the Denomination but of common Offences ; but whether he inticed her to quit her Parents, and withdraw herself from her Family. This is the Point they ought to prove, and in this alone the Prerogative Case can consist.

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II. *Expedient.*  
*The Witnesses*  
*examined do*  
*not accuse M.*  
*des Rues of*  
*Seduction.*

Seven Witnesses were heard on this Subject, to wit, *la Gautie*, Mrs. *le Coq*, Mrs. *Pingre*, the Mother and two Uncles of the young Woman; and lastly, the said *Jeanneton le Fort*.

But Monsieur *des Rues* affirms, there is not one amongst all those Witnesses, whose Deposition insinuates the *Seduction* of this young Person, but all accuse the Lewdness of the said *le Fort*. In short, she lays no *Seduction* to Monsieur *des Rues*'s Charge; and in other Respects her Declaration is so shameful, that it is not fit to be read in any Court: So that the Depositions against the Defendant, furnish him with Matter to maintain his Innocence, and confound his Enemies.

I. *Witness.* *La Gautie* acknowledges she never saw the said *le Fort* 'till six Weeks after she had left her Home, consequently she cannot bear Witness as to the Circumstances of this young Woman's Crime: Farther, this Witness being re-examined, and confronted, *May* 16. without the Judge-Royal's Clerk, according to the Edict of 1678. she cannot be cited into the Court of Secular Justice, nor be a Cause why Sentence should pass.

II. *Witness.* Mrs. *le Coq* bears Witness of Monsieur *des Rues*'s Integrity, when she deposes that she knew him of a long Time, and never suspected the least harm in his Conduct: But this Deponent farther proves his Integrity, when she declares, that some Time before this young Woman returned home to her Mother, she heard Monsieur *des Rues* check her severely for the Crime she had committed in quitting her Parents, and enquired

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red of her where they lived, in order to make her return to her Duty ; which this young Woman could not be brought to confess.

The Deposition of Mrs *Pingre* III. *Witness.*  
imports no more, than that the said *le Fort* came to her House *May 1.* with three or four Friends ; and that this young Woman earnestly begged her to tell her Uncles she had lived with her, in Case they came to enquire into her Conduct.

It has been already said, that the material Point of this Affair is to prove that the Defendant *seduced* this young Person, when she quitted her Home *Jan. 6.* But how can this Fact be proved by the Deposition of a Woman, who declares she never saw *le Fort* but once, to wit, the 1st of May, that is to say, four Months after her Departure from her Parents, and a Month after she returned again : But, to unfold the Plain-dealing of this Proceeding, the Court is intreated to observe, that Monsieur *du Cou-dray*, who is mentioned in the Depositions to have accompanied the said *le Fort*, when she returned to her Mother, is a near Relation of Mrs. *Pingre* ; and that, to excuse *le Fort*, he told her Uncles she lodged some time with his Kinswoman, and was with *le Fort* at Mrs. *Pingre's* the 1st Day of *May*, to engage her to second what he proposed for the Service of this young Artist. But a Visit made the 1st of *May*, to Mrs. *Pingre*, can never prove the *Seduction* they suppose effected the 6th of *January* preceding ; and only signifies the Charity of Monsieur *du Coudray*, who would willingly preserve to *le Fort* the Good-Will of her Family, after she had returned to her Mother above a Month, and obtained Pardon for her Offence.

Mrs.



Mrs. *Pingre* adds, that the Company that were with the said *le Fort*, would have left her at her House, under pretence of continuing their Walk, and called upon her at their Return, to accompany her home to her Mother. But this forward young Person soon ran after them; which proves in *le Fort* the Character of a hardened Creature, who, far from being scared at the Company of several Men, was too impatient to wait, and too active in going to find them out.

*Last Witnesses.* The Relations of the young Woman do not accuse Monsieur *des Rues*; and allowing he was in Fault, it is probable they would be the first to excite the Publick Justice, *quorum vindicta maxime interest.* Cod. de rapt. Virg. i. c. *whom it chiefly concerns to have Revenge.* They all take Notice of the Girl's Departure, but do not relate any Circumstance of it. Her Uncle *Albezat* says, that his Neice, on *Twelfth-Day*, when she disappeared, had her Head dressed after an extraordinary Manner, which only shews the Design she had of engaging in Company at Monsieur *Dath's*.

They all say it was Mrs. *le Coq* who brought back this young Woman to her Mother: They mention the Charity with which Monsieur *des Rues* endeavoured to excuse her: They acknowledge, that the first Moment Monsieur *des Rues* saw them, he enquired where they lived, and took a Direction of it, assuring them at the same time, if he had known the Place, he would have given them Notice; but the said *Jeanneton le Fort* would never confess. Her Relations, full of Acknowledgment, came to thank Monsieur *des Rues*; and since the  
Charity

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Charity he has had for the said *le Fort* is reputed a Fault, he is willing to confess all the Circumstances of it, in telling the Court, that after this young Person returned home, she was recommended to him by her Mother, and he put her out to a Manteau-Maker in *Tixer-anderie-Street*, where she worked for above a Month: But her Relations finding new Cause of Complaint against this young Woman, were obliged to put her in a House of Refuge, where she still remains.

The Declaration of the Deponents against Monsieur *des Rues*, amounts to no more than this; nor is there one among them that accuses him. It is not to the present Purpose to know whether Monsieur *des Rues* recommended the said *le Fort* to a Gentlewoman, or to a Manteau-Maker; whether he invented a cunning Story to excuse her to her Friends, or whether he kept Company with her: But the Question in Hand relates to a Prerogative Case, to know whether Monsieur *de Rues* had seduced this young Woman. The Witnesses have been summoned to appear for this Purpose, though they have not uttered a Word against Monsieur *des Rues* as to that Affair.

It is plain then, that Monsieur *des Rues's* Enemies have no other Handle against him, but the Deposition of the said *Jeanneton le Fort*, which they cry up as a full Evidence against him: But it is easy to demonstrate, that this Witness does not accuse Monsieur *des Rues* with *Seduction*, and her Declaration is so erroneous in other Respects, that she can't be produced as a Witness.

III. Expedient.  
*Jeanneton le Fort does not object Seduction to the Defendant.*

*Jeanne-*

*Jeanneton le Fort*, aged twenty Years, a Tradesman's Daughter, deposes, she was in Company with the forementioned *Forcheron*, on *Twelfth-Day* last past, at Monsieur *Dath's* House, where she supped; that the Entertainment having lasted 'till Ten of the Clock at Night, she durst not go home to her Mother, but lay with the said *Forcheron*; that the next Morning she returned alone to Monsieur *Dath*, and about Twelve of the Clock went to see Monsieur *des Rues* in Company of her said Acquaintance, &c.

On *Twelfth-Day* at Night then, *Jeanneton le Fort* absented from home; at that Time the *Seduction* was effected, and to that critical Hour all our Attention should be directed.

*Seduction* essentially consists in a gentle Violence which the Seducer practises to steal away a young Maid from her Parents, and carrying her to a Place devoted to himself: *Raptum committit qui mulierem libidinis causa de loco ad locum conducit. i. e. He is guilty of a Rape, that leads a Woman from one Place to another with Design to debauch her.* And *Julius Clarus* does not lay down this Maxim as his own private Opinion, but as a settled Law, supported by the Authority of all the eminent Lawyers: *Et dixi de loco ad locum, quia aliter dici non potest raptus secundum omnes, lib. 5. sent. §. de raptu, i. e. And I say, from one Place to another; because otherwise it cannot be called a Rape, according to universal Opinion.* Now it is certain, that Monsieur *des Rues* had never seen the Parents of *le Fort*; nay, she declares she came of her own Accord to spend an Evening pleasantly at Monsieur *Dath's*, returned thither



thither the next Morning, and afterwards came to see Monsieur *des Rues* with the said Monsieur *Dath*. So that when this Friend of hers came to present this young Person to Monsieur *des Rues* to implore his Charity, she had already abandoned her Parents, already strayed from home, and Monsieur *des Rues* had no hand in it.

The Court is humbly moved to observe, that *ravishing* a young Woman does not consist in receiving her when she comes to seek you, but in going to seek her, in soliciting her, and stealing her away from her Parents.

The Crime of *Seduction*, which *Justinian* treats of in a Law peculiar to the *Code*, does not consist in the Gallantry or Compliments which a young Man may make to a Girl to obtain her Love; for then, says a certain Author, the whole World would be culpable, and merit Death: *Posset capite puniri universus mundus. Boss. tit. de coitu damnando*. But according to the Tenor of the said Law, *Seduction* consists in the black Artifices a Man makes use of to corrupt a young Woman; when he has at several Visits seduced her by Promise of Marriage, or other Things that please her, he makes use of the Power he has gained over the young Person, and abuses the Trust her Parents repose in him, in stealing away from them what they hold dearest in the World.

But the said *le Fort*, in her Deposition, does not say, that Monsieur *des Rues* ever made her any Speeches with design to draw her aside; she accuses the Trust she reposed in Monsieur *Dath*; she relates the Motive that engaged her to abandon her Family, and does not say she was brought to it by the Promises or Advice of Monsieur

*fieur des Rues* ; but for fear of Chastisement, because having staid too late at Monsieur *Dath's* House, she durst not return again to her Mother. In short, it cannot be objected to Monsieur *des Rues*, that he has abused the Confidence of her Kinsfolk ; whom he had never seen ; nor the tender Age of the young Woman, she being twenty Years old, and well experienced : Nor the Ascendant he might have gained over her Affections by constant Affidity, since, according to the Deposition of this young Operatrix, when she absented from her Friends, he had not seen her but twice at Monsieur *Dath's* House, where Chance alone threw her in his Way. When this Damsel declares, that while she was at Supper with Monsieur *Dath* on *Twelfth-Day*, Monsieur *des Rues* came there, but Monsieur *Dath* sent him Word he was busy, she manifestly proves the secret Engagements she had with this Intimate of her's ; and when she confesses the small Acquaintance she had at that Time with Monsieur *des Rues*, she makes it plain she was neither gained nor seduced ; and that the Fault she committed the same Day cannot be attributed to Seduction, but wholly to her own Lewdness.

But as Monsieur *des Rues's* Enemies expect to gain their Point by producing the said *le Fort's* Deposition, Monsieur *des Rues*, in order, if possible, to put them to the Blush, comes now to demonstrate that this Deposition is not sufficient in Justice to ground the least Presumption upon, (a) that it has all the Marks of

(a) Cæterum ad hoc ut testis legitimus faciat indicium, requiritur quod sit integer, & omni exceptione major,  
id

of Calumny, and is condemned by all Laws.

See here then, all the Qualities of this Witness, and the Heads of her Testimony. IV. Expedient. Jeanneton le Fort is an unlawful Evidence.

*Jeanneton le Fort* is the only Witness against Monsieur *des Rues* on this Occasion; but *testis unus, testis nullus*, i. e. One Witness is no Witness; and since the Laws forbid Judgment to pass upon the Declaration of a single Witness, though of the greatest Quality, (a) *Etiam si præclaræ curiæ honore fulgeat. Tho' distinguished by the Honour of the highest Preferment*, can the Judges give Credit to the Testimony of a poor Needlewoman, remarkable only for her Lewdness?

*Jeanneton le Fort* is a Witness, who proclaims her Dishonour (b) in open Court without Sense of Shame, an Accomplice in the  
S Crime

id est, talis contra quem nulla possit opponi exceptio; & est communis omnium sententia. Jul. Clar. lib. 3. sentent. q. 21. n. 2.

But as to this Matter, 'tis requir'd, that a Witness, who would give in a Lawful Examination, should be blameless and above all Exception; that is, such an one as no Exception can be made against: And this is the universal Opinion.

(a) Simili modo sanximus ut unius testimonium nemo Judicum in quacunque causa facile patiatu admitti, & nunc manifeste sancimus ut unius non modo testis responsio non audiatur, etiam si præclaræ Curie honore fulgeat. Lege 9. ff. 1. c. de Testibus.

In like manner we ordain that no Judge shall admit the Testimony of a single Witness in any Cause whatever; and we farther ordain, that the Testimony of a single Witness shall not be taken, though the Person is distinguished by the Honour of the highest Preferment.

(b) Nemo auditur suam allegantur turpitudinem. No one shall be heard that proclaims his own Dishonour.



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Crime (a) she owns, and who, in this respect, is not worthy of the least Credit, but should be set aside, according to the Learned of the Law, and several Arrets of the Parliament of *Paris* cited by *M. Papon*, Lib. 22. Tit. 13.

*Jeanneton le Fort* by her Sex, Age, Condition and Conduct, has all the Defects joined in her, one of which is sufficient to annul or invalidate the Testimony of any Witness.

The Laws ordain, that the Qualities and Character of a Witness should be examined into: *Testium fides diligenter examinanda est: ideo in eorum persona exploranda sunt imprimis*

(a) Vel si est tale delictum quod sine socio committi non possit, ut Sodomia, vel hujusmodi dicas, excipio contra te, quia facis te socium criminis, & ideo nihil probas. Jul. Clar. lib. sentent. q. 21. n. 13.

Duo socii vel plures non faciunt indicium ad torturam. *Mascar. de Prob. consil. 1311. n. 18.*

Socius Sodomiae ut testis non est admittendus. *Mascar. concl. 1313. n. 12.*

Adde quod reo criminis qui confitetur de se non creditur de alio, & ratio est quia cum non possit alium accusare, non potest testificari; nam accusatio & testificatio pari passu ambulant, & etiam quia est infamis. *Bald. in c. Cum Monasterium, n. 5. de Confess.*

Or if the Crime be such, that it cannot be committed without an Accomplice, as Sodomy, and such-like, let them be rejected, because they make themselves guilty of the Crime, and so prove nothing.

Two or more Accomplices cannot give Ground for Condemnation.

An Accomplice in Sodomy is not to be admitted a Witness.

Add to this, that whoever confesses himself guilty of a Crime, is not to be credited concerning another; and the Reason is, because as he cannot accuse another, he cannot bear Witness: For Accusation and Bearing Witness go hand in hand. And another Reason is, because he is infamous.

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*mis conditio cujusque, utrum quis Decurio an plebeius, & an honestæ & inculpatae vitæ. Leg. 3. D. L. §. 1. & 2. ff. de Testibus. The Credit of Witnesses is diligently to be examined into: But more especially their State of Life is to be enquired into, whether of an elevated or mean Degree, whether of honest and blameless Behaviour. But what can be found in Jeanneton le Fort? A Female (a), Minor (b), a Manteau-maker (c), a Prostitute (d).*

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(a) *In causa criminali foeminae non sunt omni exceptione majores, quia varium & mutabile testimonium semper producant. Capol. in conf. crim. 33: in 1. dubio.*

*De jure canonico mulier non admittitur ad testificandum in causis criminalibus, & ita tenent communiter doctores. Jul. Clar. q. 24. n. 4.*

*Women are exceptionable in criminal Cases, because they always give a various and wavering Testimony.*

*A Woman should not be admitted to bear witness in criminal Cases according to the Canon Law; and so the Doctors generally hold.*

(b) *Minor vigesimo anno ab accusando repellitur. Jul. Clar. l. 5, sent. q. 14. n. 7. Quive impuberes erunt. Leg. 3. §. 5. in f. ff. de Testibus.*

*The Law does not admit the Testimony of Minors.*

(c) *Testis vilis in causa gravi testificari non potest. Gramm. dec. 11. n. 4.*

*An infamous Witness cannot testify in capital Cases.*

(d) *Quidam propter lubricum consilii sui, alii vero propter notam & infamiam vitæ suæ admittendi non sunt ad testimonii fidem. Leg. 3. §. 3. in f. ff. de Testibus.*

*Meretrix non potest esse testis in criminalibus. Conrad. fol. 8. n. 18.*

*Some are not to be admitted Witnesses by reason of the Unsteadiness of their Testimony, others by reason of their infamous Lives.*

*A Whore cannot be a Witness in capital Cases.*

Infam

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In short, *Jeanneton le Fort* is a Witness who speaks in her own Cause: *Nullus idoneus testis in re sua intelligitur. Leg. 10. ff. de Testibus.* No one is allowed a proper Witness in his own Cause. A Witness who was under Confinement at the time she came to depose: *Qui in vinculis custodiave publica erit, rejiciendus est. Leg. 3. §. 5. in fin. ff. de Testibus.* Whosoever is in Prison, or publick Custody, is to be rejected. A Witness that has been cited had opportunity of speaking to her in *Mondetour-Street*, while she took shelter in the Suburbs of *S. Marcel*; and if the smallest Formality is essential in criminal Cases, what should we think of an Artifice which was made use of to hide the Lewdness of the said *le Fort* from *Monsieur des Rues*, in concealing the Place of her Correction, and to remove the Idea of her deserved Reproach.

It is not sufficient for *Monsieur des Rues*, to prove, that *Jeanneton le Fort* is an Evidence full in herself; he proceeds farther to shew, by the Default of the Proceeding, that she is a false Witness, and merits the utmost Severity of the Law. For, according to the Lawyers, a false Witness (a) may be known by depo-

*Infamis infamia facti, etiam quod sit emendatus, non debet admitti, nisi sit famæ restitutus. Felin. in 2. concl. Alex. in conf. 32. Ferrer. in conf. 367. n. 2.*

*An infamous Person, though he be reformed, should not be admitted, unless his Reputation be entirely regained.*

(a) *Testes de falso suspecti sunt qui deponunt non verisimilia. Crave. conf. 115. n. 12. Boss. contra testes, n. 9.*

*Witnesses are suspected of Falshood, who depose Improbabilities.*



deposing Things contrary to Probability, by contradicting himself (*a*), or when he is found guilty of a Lie (*b*), and convicted of Calumny by other Witnesses. These are the Marks of a false Testimony, and which all accompany the Deposition of the said *le Fort*.

V. Expedient.  
Jeanneton le  
Fort is a false  
Witness.

I. *Jeanneton le Fort* imagines she gives a great Proof of her Virtue, in deposing, that she lay a whole Day by a Man without staining her Honour: But if we compare what she declares with what the whole World publishes of her ready Condescension, may we not say, that *Jeanneton le Fort* is a Miracle of Virtue, and a Prodigy of Lewdness at the same Time.

II. This Witness contradicts herself; and in the Re-Examination she deposes, she went to dine at Monsieur *des Rues*'s House the *Sunday* before *Twelfth-Day*, being the second Day of the Year; and, in her first Deposition, she says, that on *Twelfth-Day*, Monsieur *des Rues* upbraided her at Monsieur *Dath*'s House with going to see that Gentleman, when

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(*a*) Convincitur testis de falso; si ipsement contraria dixerit; & in hoc proposito scire debes, quando deponit in judicio contrarium ejus quod dixit extra judicium. Jul. Clar. lib. 5. sentent. §. Falsam. n. 5.

*A Witness is convicted of Falshood, if he contradicts himself; and in this Case you are to know, whether he deposes in Court contrary to what he said out of Court.*

(*b*) Convincitur etiam testis de falso pet alios testes numero plures qui contrarium deponunt. Ibid. n. 6.

*A Witness is convicted of Falshood by a Majority of Witnesses who depose the contrary.*

at the same Time she would not come near him. But if Monsieur *des Rues* upbraided her on *Twelfth-Day* with not coming to his House, it must be false what the said *le Fort* says, that she was there three Days before. In this Case then that Rule of Equity should be applied: *Testes qui adversum fidem suam tastationis vacillant, audiendi non sunt. Leg. 2. ff. de Testibus. Witnesses who prevaricate in their Depositions, are not to be heard.*

III. This unhappy Witness is proved a Liar by the other Witnesses who have appeared in the Affair: For *Jeanneton le Fort* says she spent the *Wednesday* before *Twelfth-Day* at Monsieur *des Rues's* House; and Mrs. *le Coq* deposes, she continued and lay in her Apartment the same Day, and the Days following.

Those who instructed the Witnesses have made *Jeanneton le Fort* add, in her Re-examination, that Monsieur *des Rues* knew her Habitation: But this young Person is contradicted by Mrs. *le Coq* and all her Relations: For Mrs. *le Coq* declares, she heard Monsieur *des Rues* press her earnestly in her Presence, to tell him where she lived, but that she never would discover it.

*Le Fort's* Mother acknowledges, that the first Time Monsieur *des Rues* saw her, he enquired where her Dwelling was, in as much as he said to her, if he had known sooner, he had given her Notice, but that her Daughter would never declare it to him; and the Uncle *le Fort*, after having acknowledged the same Thing, adds, that as soon as he came into Monsieur *des Rues's* Company, he took a Memorandum of his Abode.

More-

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Moreover, as far as Monsieur *des Rues* can call to mind the Contents of the Depositions that were read to him when they were confronted, he asserts, that if *Jeanneton le Fort's* Declaration as to the Manner in which she came to his House, be compared with what *la Gautie* deposes she learned from the said *le Fort* upon that Head, there will be found as many Contradictions as Words: And if this young Woman has spoke otherwise in Court, than what she has said in common, this Maxim of *Menochus* may be well applied to her; *Pœna debent puniri testes qui unum in judicio, & aliud extra judicium testati sunt. Menoch. de arbitr. jud. cap. 312. Witnesses deserve Punishment, who testify one Thing in Court, and the contrary when they are out of it.*

All Writers on criminal Cases agree, (a) that the Testimony of a single Witness who speaks in favour of the Defendant, should be preferred to a Deposition, where there is a Disagreement among the Deponents; but what must we think of one Witness that is proved a Liar by all the rest, and who contradicts herself: And if a Witness, who is found guilty of a Lye in a single Article, (b) is to be accounted

(a) *Testis fisci, pro reo deponit, ipsi quamvis singulari creditur, etiam quod sit de auditu. Roman. conf. 104. Socin. in conf. 49. n. 18. Vol. I. Cephal. conf. 65. n. 55. Horat. Lun. conf. 198. n. 4. Burs. conf. 216. n. 45. Simon de Pratis conf. 178. n. 6.*

*A Witness who affirms a Report, though trusted to himself alone, becomes Evidence for the King, if he deposes on behalf of the Defendant.*

(b) *Qui in uno dicit falsum, in totum est perjurus, & nihil probat etiam id quod dicit verum, propter jurandum*



counted perjured in all the rest, how can we look upon a Witness, who is convicted of Falshood in as many Circumstances as she deposes, but as a perjured slanderous Evidence, who should be punished with Severity?

VI. Expedient. *Monfieur des Rues*, though under the Affliction of his Fetters, *Jeanneton le Fort* is a forced Evidence. will never forget he is the Servant of that God, who prayed

for his Enemies with his dying Breath; he cannot then be thought criminal in excusing the said *le Fort* before the Magistrates, when he affirms, that this Witness has been over-reached, and compelled even by Threats to accuse him.

When *Monfieur des Rues*, who was concerned for the Danger this young Woman found herself in by leaving her Parents, had suitably reprimanded her for so doing, and enquired the Residence of her Family, in order to a Reconciliation; when upon her obstinate Refusal to confess it, he applied himself to a Gentlewoman of Repute, hoping to trace out what she would not then confess, to make her return to her Duty, these Steps were prudent and

*jurandum quod est indivisibile. Menoch. de arb. jud. cas. 108.*

*Testis inductus super pluribus capitulis, si super uno capitulo falsum dixerit, præsumitur in omnibus aliis capitulis falsum dixisse. Alex. conf. 27, n. 3. Socin. conf. 41. &c.*

*Whoever speaks falsely in one Point is perjured in the Whole, and even the Truth he speaks proves nothing, because the solemn Oath he took cannot admit of Prevarication.*

*An Evidence who is examined in several Particulars, if he falsifies in one, is looked upon to have testified falsely in all the rest.*

and charitable, and the said *le Fort* every where published the Probity of her Benefactor. When Monsieur *des Rues* excused this young Woman to her Relations, and made her go home to her Mother the same Day he found out their Dwelling, the said *le Fort* and all her Relations applauded the Charity of Monsieur *des Rues*.

When *Jeanneton le Fort*, going to see Monsieur *des Rues*, May 14. last, in the Morning, was informed he was arrested, she went to Monsieur *Pique's* House, where in the presence of Messieurs *Pique, Dath, Longuenne*, and many others, she could not refrain from Tears, professing several times that Monsieur *des Rues* was a Man of the strictest Honour, and had saved her from Destruction; and Monsieur *Dath* brought her to his House, where he detained her till Afternoon, to comfort her in the best manner he could.

When this young Woman, agreeable to what her Uncle told the Defendant, returned home to her Mother the said 14th Day of May at Three o' Clock in the Afternoon, and brought the News of Monsieur *des Rues's* Imprisonment; she firmly attested his Honesty, and proposed the same Day to enter into the House of Refuge, where her Relations had already resolved to place her.

Such were the Sentiments of *Jeanneton le Fort* the 14th of May, and the 20th of the said Month she deposed against Monsieur *des Rues*. But what can so sudden and incredible a Change be attributed to, but to *Seduction*? For, at the same Time they were confronted, Monsieur *des Rues* having remonstrated to her that she spoke contrary to Truth, she answer'd that they

they had assured her he had spread scandalous Reports of her, and endeavoured to make her pass for an unfortunate Woman. Monsieur *des Rues* immediately told her she was abused, for that he had never reproached her with any thing. This young Woman upon that acknowledged she was deceived, and said publicly that for four Days they never ceased to threaten her, and forcibly compelled her to come before the *Official*. Monsieur *des Rues* has demanded a Copy of her Affidavit; and in Justice it should be granted him, since, according to Law, all that is said at such Times should be writ down: But the Defendant being persuaded of Monsieur *de Montault's* Impartiality, who was present when they were confronted, does not doubt but he will bear Witness of the Truth of what he asserts. In short, *Albezard*, in a Visit he thought proper to make Monsieur *des Rues* after his Confinement in the *Chatelet*, often repeated that his Niece constantly spoke the handsomest things that could be of him, and that Monsieur *Issoire* must be very dextrous to be able to make her change her mind.

Monsieur *des Rues* is proud he has not that Dexterity, and would be sorry to possess a Qualification so contrary to the Spirit of *Jesus Christ*, which is a Spirit of Truth and Charity.

Such is the Deposition of *Jeanneton le Fort*, which the Enemies of Monsieur *des Rues* mention with an Air of Victory. But if, according to the most learned Writers on criminal Cases, the publick Declaration of the honestest of Women, (a) who at the point of Death, and at receiv-

(a) Si vulneratus perseverat post susceptam Eucharistiam usque ad mortem, indicium prodit. Menoch. de arbitr.



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receiving the Holy Sacrament, accuses her Murderer, can amount to no more than a bare Supposition against the Criminal, with what Face then can they represent the Declaration of a Manteau-maker as a decisive Testimony, whose Lewdness is already proved throughout the whole Proceeding ; who by her continued Irregularities can accuse no body of the Crime of *Seduction*, and in particular does not accuse Monsieur *des Rues* with it ; who turns Evidence in her own Cause, exposes her Baseness by Prevarications and Contradictions, is proved a Liar by the other Witnesses, and was dragged into Court like a Slave by the Overseer of the Hospital. Monsieur *des Rues's* Enemies call her a convincing Evidence ; but the Law determines that she is a false one, or at least erroneous and useless, and has no Excuse but her Surprise. So that if there is any Crime of *Seduction* in this Affair, it must be the *Seduction* of this Witness, upon whom the Crime will light, or, upon the Enemies of Monsieur *des Rues*.

C A S E.

bitr. jud. cas. 99. n. 16. Bald. cons. 25. vol. 1. Masc. in conel. 144. Jul. Clar. lib. 5, sentent. q. 21. n. 13.

*If a wounded Person, after having received the Sacrament, perseveres to Death in his Assertion, it amounts to no more than a bare Supposition.*





## C A S E II.

*Expedients of Attenuation as to Mrs. le Roy.*

HIS Libertine's Mother, who has no other Title but that of Hawker about the Streets, Deposes, that she brought her Daughter to the Defendant's House two Years before ; that Monsieur *des Rues* in order to gain this young Woman's Favour, who was then twenty Years of Age, promised her the Sum of two hundred Livres ready Money, and a Bill for 600 more payable in three Months. This unhappy Mother is not ashamed to say, that she was Eye-witness of all the Circumstances she reports, and is only sorry, as she adds, that the Defendant made the Bill for 6 Livres instead of 600. and produces a Paper, on which is written :

*I promise to pay the Bearer the Sum of 6 Livres at sight, Value received, the first of July. Done at Paris, the fifteenth of February, 1723. Signed, The Prior of S. Germain.*

According to the Principles laid down in the Beginning of this Memorial, it is needless to search into the common Offence which this Woman imputes to the Defendant ; but the Question to be decided before the Civil Magistrate, is, to know whether this Accusation amounts to a Prerogative Case.

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They do not lay *Violence* to Monsieur *des Rues*'s Charge, seeing they suppose that the Sight of the Bill inspired this young Woman with a Spirit of *Tenderness*, which made her consent to all the rest; neither do they object *Seduction*: For, according to the *Code Law* before cited, the Rape of *Seduction* is committed against the Parents, from whom their Child is stolen away; but in the present Case the Daughter says she came, and returned with her Mother. In a word, if they only upbraid Monsieur *des Rues* with disappointing the Expectation and Covetousness of this young Libertine, was it ever made a Case of Conscience for a Person to break his Word with abandoned Women, who have no other Livelihood themselves but deceit?

Tho', if Monsieur *des Rues*'s Enemies make the Prerogative Case consist in the Bill they object to him, it is easy to shew that the Forgery which they attribute to this Bill, is without Foundation.

Monsieur *des Rues* insists, that he does not so much as know these Women, or ever saw them; and as to the Bill they produce, he cannot imagine how it came into their Custody: However, he believes it is his Hand-writing; but the Date is so old, and the Sum of so small a Value, that he cannot recollect the Cause of it, unless it was done out of banter, without Design of cheating any body.

The Bill is ridiculous in it self; in as much as the Person that drew it demands six Months to pay six Livres.

It is true, that the Bill does not bear the Name of the Defendant: For it bears no Name

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at all, because *the Prior of Saint Germain* is not a Name, but a Title; and if a private Person acknowledges that he gave such a Bill to a Punk, which he forbore to put his Name to for his Honour sake, can the Crime of Forgery, or any Prerogative Case, be laid to his Charge?

In fine, the Crime of Forgery, consists in counterfeiting or altering the Hand-writing of another; but there is none that accuse the Defendant with having imitated their Hands, or made use of their Names. Supposing then that the Bill resembles the ordinary Writing of the Defendant, and that nothing is either added or effaced; yet the Sum of six Livres is expressed in it by Figures, and the Bill consists of Two Lines only upon a large Half-Sheet of Paper. It was dated *February 15. 1722.* But a different Hand altered the last 2 to make it 1723. in order to make the Bill of a later Date, and to put a better Gloss upon their Roguery. But in case the Bill was a true one, then the Crime of Forgery might be retorted upon the Enemies of *Monfieur des Rues.*

According to the Maxims of the Law, a Person can owe nothing without having received the value; so that if this Bill was put in force by a Man who complained of having delivered to *Monfieur des Rues* Goods to the Value of 600 Livres, and of receiving a Bill but for six, this heavy Accusation might excite the Attention and Enquiry of the Magistrates: But in the present Case there is nothing to enquire into, all is plain; what then is the Matter in question? A young Woman

Woman (a) forsooth, who in the Course of her Prostitutions complains of a bad Market that she made in Presence of her Mother, and lost all by coveting too much: But when this Libertine deposes without Sense of Shame, that she sold herself for 200 Livres ready Money, and a Bill for 600 more, does she not prove that she went with her Mother into the Streets of the City, more with Design to set the Sin to sale, to call in Adventurers, and find Bubbles, than to ask an Alms? *In viis sedebas expectans eos, polluisti terram in fornicationibus; frons mulieris meretricis facta est tibi, noluisti erubescere. Jerem. cap. 3. Thou hast sit waiting for them in the Ways, and hast polluted the Land with thy Whoredoms; thou hadst a Whore's Forehead, and wouldst not be ashamed.*

According to all the Writers on Criminal Cases, there can be no Forgery without Fraud: So that, to prove there is Forgery in the Bill, he must be proved guilty of Fraud that drew it. The Bill, supposing the Defendant should acknowledge it his, has not the least Flaw imaginable in it: But, if the fraudulent Design they attribute to the Bill has no other Foundation, but the Fiction they spread in producing the said Bill, where are the Witnesses that can support and confirm what those unhappy Women have conceived?

For Monsieur *Merlier* has already declared he had no Knowledge of the Bill, and in

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(a) *Falsitas in re modica dicitur leve delictum, etiam quod dolus intervenerit. Craver. conf. 45. n. 12. Rolan. conf. 38. n. 37. Menoch. de arbitr. jud. cas. 306. n. 36.*  
*A small Mistake is accounted Falsity in People of low Life, even though Deceit has interposed.*

truth these Women suppose it was drawn in his Absence. The infamous Mother has been re-examined and confronted without the Judge-Royal's Clerk: and consequently, according to the Edict of 1678, her Deposition cannot be cited in the Court of Royal Justice. There remains then only the Declaration of her Daughter *le Roy*, which the Enemies of Monsieur *des Rues* can make use of against him. But if we call to mind the most stedfast Maxims of the Law, what must we think of her Deposition? She is an infamous Person: *Potest dici meretrix quæ uni consentit cum mercede.* *J. B. Bayard q. 24. n. 98. Luc. de pens. in. L. Si qua in principio.* She that consents to a Man for a Reward may be termed a Whore.

This young Woman cannot be made an Evidence. *Meretrix non potest esse testis in criminalibus.* *Jul. Clar. lib. 5. sentent. q. 24. n. 14.* A Whore cannot be a Witness in Capital Cases. She professes herself a Beggar, \* appears only to publish her Shame, and the Tears which they say fell from her at her Deposition, were counterfeited, the better to gloss over the Affair. She speaks in her own Cause, and is her Word to be taken? The Enemies of Monsieur *des Rues* have given her this surprising Bill, and have made her believe,

\* *Jul. Clar. lib. 5. sent. q. 12. se propose cette question: Quæro numquid pauperes admittantur ad testificandum in causa criminali. Il repond que non. & ajoute: Et ita censent omnes scribentes.*

*Julius Clarus proposes this Question: Whether poor People should be admitted Evidences in Capital Cases. He answers in the Negative, and adds: This is the Opinion of all Authors.*



if she played her part well, she would receive the Sum of 600 Livres; but the many Contradictions in the Mother and Daughter's Evidence, prove the whole Relation to be a meer Fable: The Daughter alone proves nothing, and the Daughter joined with the Mother makes both their Testimonies infamous, and incapable of forming the last Suspicion upon. *Indicium etiam de propinquo duobus testibus omni exceptione majoribus probari debet. Jul. Clar. lib. 5. sentent. q. 22. n. 1. An Allegation of near Relations should be proved by two Witnesses of undoubted Credit.* In short, all the Conjectures which Monsieur des Rues's Enemies can form upon the Bill in the Custody of these unhappy Women, are useless; for Conjectures are nothing to the Business in hand, and amount to no more than a common Offence, which does not come under the Cognizance of the Civil Magistrate: But \* there must be plain Proof to convict the Defendant of a Prerogative Case; in Default of which, the Shame of the Accusation redounds to the Evidence; and since these unhappy Women, after forbearing to make any Demand or Complaint for two Years, are not ashamed to pro-

\* Ad probandum falsitatem probationes debent esse de necessitate concludentes. Ferrant. Gargiar. in conf. 126. n. 8.

Ad probandam falsitatem non sufficiunt conjecturæ, neque suspiciones, sed requiruntur probationes legitimæ, & quæ de necessitate concludunt. Jul. Clar. lib. 5. sentent. §. de falso. 30. Socin. Jun. conf. 39. n. 44.

*Facts must be necessarily conclusive to prove a Forgery.*

*Conjectures and Suspensions are not sufficient to prove a Forgery; but lawful Proofs are required, which of necessity are conclusive.*

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duce a Bill which they say was the Purchase of their Wickedness, we may say with the Philosopher, that would be buying Repentance too dear : *Non emo tanti pœnitere.*

It is true, that Monsieur *Iffoire*, so lavish of his Charity to those unhappy Women who demand nothing, has already given a Price for their Infamy, and promised to recover Damages and Interest for them : But if he acknowledges the Holy Scripture for the Rule of his Judgment, he should call to mind that which is written of a Woman polluted by Debauchery. *Pretium scorti vix est unius panis ; mulier autem viri pretiosam animam capit.* Proverb. vi. 26. *For because of the whorish Woman a Man is brought to a Morsel of Bread, and a Woman will hunt for the precious Life of a Man.*

This is the Upshot of the monstrous Proceeding Monsieur *Iffoire* has carried on against Monsieur *des Rues*, which contain only bare Surmises of common Offences : But the Defendant has been obliged to suppose and produce the Appearance of a Prerogative Case against himself, to have an Opportunity of instructing the Judges in the whole Affair, and to undeceive the Publick as to the scandalous Reports spread against him, importing that he had abused his Ministry, in corrupting the young Women committed to his Instruction. These Reports, without doubt, have alarmed the religious Concern of all Fathers of Families : But those abominable Ideas which they endeavour to fasten on Monsieur *des Rues*, are of no Moment in respect to the Suit depending, and are only found in the Mouths of the Defendant's Enemies ; for Monsieur *des Rues*

*Rues* has been a Catechist in *St. Paul's* Parish from the Year 1705 to 1710, and the Attestations of the Parishioners, which he has to produce, prove with how much Zeal and Edification he has acquitted himself of this Charge. It is now fourteen Years since Monsieur *des Rues* quitted that Order, and as long since he performed the Office of Catechist, except during the Stay he made in the City of *Sens*, where the Parson, Vicar-General to my Lord the Archbishop, gave him Charge of the Education of the Children in that Parish; and the Minister's Letter, which he has to produce, evidently proves the good Opinion they had of him in that Province. In short, the Honour the Defendant has had of being attached to Monsieur *L' Abbé Bignon*, has prevented him for two Years past from exercising his Function in any Church.

These are Matters of Fact which every body knows; and Monsieur *des Rues* gives an Account of his Behaviour with the greatest Pleasure, because he thinks it incumbent on him to support the Dignity of his Function, and expose the Fury of his Enemies. Monsieur *Issoire*, notwithstanding all the Interest he can make, has no Right to establish new Prerogative Cases against Monsieur *des Rues*; all these Cases are contained in past Acts, and the Acts do not mention one single Case that can be imputed to the Defendant. When Monsieur *des Rues* speaks of his Innocence, it is not but that he can confess Offences in presence of him who discerns Spots in the Sun; but he persists to maintain, that there is no Crime in his Conduct which gives Cause to summon him to the Court of Royal Justice, nor even an Offence



Offence for which he can be lawfully cited before the Ecclesiastical Judges.

It is true, that the Bishop is the supreme Judge, established to try such Offences as are subjected to the Tribunal of the Church: But *Jesus Christ* himself, *Mat. xviii.* has explained the Principles of this Tribunal; he has laid down Rules for it, and settled admirable Laws of brotherly Correction, which oblige all the Faithful, and especially the Bishops, to search out for their Brethren, and reprove them without publick Scandal. These are the Laws that came from the Mouth of the Son of God, and which the Apostolical Constitution acknowledge as the only Rules of Episcopal Proceeding. In a word, when *Jesus Christ* had instructed his Apostles in the indispensable Duties of Charity, he gave them the Power to Bind and Loose, to teach all who have the Care of Souls that they are not to exert that Power, but in the last Extremity, and when all gentle Methods are ineffectual.

The Jurisdiction of Bishops it is certain, is founded upon this Power of Binding and Loosing; But this Power is to be made use of in the Tribunal of Penance for secret Faults, and in the Tribunal of Contention for open ones. So that notorious Scandal only, can give Grounds to cite an Ecclesiastick to the publick Tribunal of the Church.

The Civil Magistrates, who have Charge of publick Punishments, exercise Justice with Rigour; they narrowly search into Crimes, and punish them wherever they find them; no Distinction of Days can save the Guilty, save those set apart by Law.

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But *Jesus Christ* in the Beginning told his Apostles, that this was not the Spirit which should dwell among them: *Non ita crit inter vos, Mat. xx.* And, in truth, Bishops ought not to be severe Judges, but tender Fathers, who enquire into a Crime not with Intent to punish it, but, like *St. John*, run after the Offender to embrace him, to bathe him with their Tears, and convert him; or if they exert their Authority, it should be only against the Obdurate and Rebellious.

Thus a Proctor acts in contradiction to the Spirit of *Jesus Christ*, the Rules of Charity, and the Honour of his Function, when he searches into Faults that are not subject to Punishment by reason of their long Standing, but should rather be looked upon as repaired; when he scandalizes the Church by publishing secret Faults, which are subjected only to the Tribunal of Penance; and when he violates all Laws, divine and human, to oppress his Brother.

Such are the Rules of the Gospel, and such has been the Discipline of the Church in all Ages. A Council held at *Toledo* in the last Century, and a Council of *French* Bishops held at *Noyon* in 1565, prohibit Proctors from citing any Ecclesiasticks before the Tribunal of the Church, except those whom the Notoriety and Scandalousness of their Crimes has rendered infamous: *Promotor fiscalis apud Ecclesiasticum Judicem neminem deferat, nisi quem legitima ac frequens gravet infamia.* These Councils further ordain, that before proceeding to the Information, the Infamy shall be attested by Persons of Reputation, whose Testimony may be relied upon:  
*Neque*

*Neque ex ea delatione Iudices inquirere audeant, imo priusquam ad inquisitionem procedant, diligenter curent investigare an eā infamia a providis & honestis orta fuerit.* And when the Pragmatick Sanction, the Concordat, and Council of Trent, mention Fornicators, they only speak in reference to those who have scandalized the Church by the Notoriety of their Crimes. But what are the Faults which the blackest Malice has invented against Monsieur *des Rues*? Faults which they suppose committed two, ten, twenty Years ago; Faults whereof no body ever had the least Suspicion. All manner of Persons attest the Honesty of the Defendant: People both of City and Country have been edified by his Discourses and manner of Life; and all his Neighbourhood have bewailed his Imprisonment. They have not produced one Witness of Repute against him: So that the Defendant can boast, he has edified the Church of *Christ*, and if he has sinned in secret, it is God alone that must judge him, *Judicabit Deus occulta hominum*, Rom. ii. 16. *God shall judge the Secrets of Men.*

But since it is not to the present purpose to bring Instances of Defence against common Offences, the Cognizance and Judgment of which are brought before the Primacy, it is sufficient for the Defendant to have demonstrated, that his Enemies can impute no Pre-rogative Case to him; and farther to unfold the Mystery of the Proceeding, he has Matters of Fact to relate, that prove both the Animosity and Irregularity thereof.



PROPOSITION II.

*The injurious and unlawful Proceeding that has been carried on against Monsieur des Rues, has Circumstances contained in it which demonstrate the Animosity of his Enemies, and the Defects, which prove the Nullity of the said Proceeding.*



**JESUS CHRIST**, whose Kingdom is not of this World, has left no other Possessions to his Church but those of the Spirit, no other Laws but those of Charity. In the Time of St. Paul, the Jurisdiction of a Bishop appeared in his Diligence to search out Offenders, in exhorting them to Repentance, and separating the Hardened from the Society of the Faithful; and in those Times which are called the happy Times of the Church, Bishops had no other Methods of Proceeding but by Prayers and Tears. The temporal Possessions which the Church now possesses have been given by earthly Princes, who being inspired with religious Motives, have ordained, that Ecclesiasticks, who are accused of Transgressions, should be turned over to their Bishops as to their Fathers, and should find Protectors even in their Judges; that so Offences might be punished without bringing a Scandal upon the Church.

Thus we see the Bishop's Court is a Court of Charity, where a Father summons his Children to appear for their Correction and Amendment; and it is called the Officialty

alty\*, to signify that Offenders were received into it, more for their Security than Destruction.

But it is not only at this time of day, Great Men have complained that Charity was become a Secular Virtue; and that Ecclesiasticks were become unfriendly Judges &c.

Monfieur *des Rues* has of a long time endeavoured to find out the true Reason of the Injury done him. He knows that in *January* last, after having several times represented to

Ep. 17. \* According to the Remark of a Roman Council under Pope Sylvester, in 324. the Secular Tribunal has the Appellation of Court, à cruore, i. e. of Blood; and the Ecclesiastical is called Prætorian.

§ Peter of Blois, in a Letter to one of his Friends who was Official of Paris: Quia affectuosissime te diligo, in visceribus Jesu Christi proposui te salutaribus monitis adhortari, ut de Ur Chaldæorum & de medio Babylonis tempestivus ex eas, & ministerium damnatissimæ villicationis omittis. — Credo hujusmodi Officiales non ab officio nomine, sed ab officio verbo mutuassee vocabulum; tota Officialis intentio est, ut ad opus Episcopi suæ jurisdictioni commissas oves quasi vice illius tondeat, emungat, excoriat; ipsi enim Episcoporum sunt sanguifugæ, evomentes alienum sanguinem quem biberunt: ideo quasi sub umbra Episcopi & obtentu justitiæ palliatæ subditos opprimunt, Ecclesias gravant. — Officium Officialum, quorum te numero aggregasti, hodie est jura confundere, suscitare lites, suppressere veritatem, fovere mendacium, versutias concinnare. — Verborum insidiatores, aucupes syllabarum tendunt laqueos, jura interpretantur ad libitum, & ea pro voluntate sua nunc abdicant, nunc admittunt, diffamant innocentes, &c. — Si mihi credis, imo si credis in Deum, relinque maturius Officialis officium, ministerium damnationis rotam malorum, & spiritum vertiginis qui te ad inania circumvolvitur, miserere animæ tuæ placens Deo, cui placere non potes cum isto damnationis officio.

*Because*

his *Eminency* † the Condition of a Curate separated from his Flock, and requested Priest's Orders to exercise his Functions, his Prayers and Tears could obtain no other Favour, but Permission to make a juridicial Demand for Leave to depart; that on the twenty-fourth of the said Month he recited to his *Eminency* his Confession of Faith in presence of two Notaries, also produced Attestations that were given of him for twenty-four Years past, and consequently demanded Ordination, or Reasons for the Refusal: That upon entreating his *Eminency* upon this Occasion to declare what detained his Goodness from him, this Prelate so remarkable for his Clemency gave him a final Answer: *That he had*

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no-

*Because I most affectionately love you, I advise you, for Jesus Christ his sake, to depart from Ur of the Chaldeans and the midst of Babylon, and quit that damnable Employ. — I fancy Officials have borrowed their Title from the Verb officio, and not from the Noun: The whole Intention of them is to fleece and skin the Sheep committed to their Jurisdiction for the Service of the Bishop; they are Blood-suckers, spuing up the Blood of other Men, which they gorge themselves with, and oppress the Subjects and burden the Church, under the Protection of the Bishop, and Colour of Justice. — The Business of Officials, among whom you have enrolled your self, is at this Time of Day to confound the Laws, raise Dissentions, suppress Truth, cherish Lies, and devise Fallacies. — They lay Snares for Words and Syllables, interpret the Laws to their own Liking, and either reject or admit as it makes for their purpose, defaming the Innocent, &c. If you believe me, or rather if you believe in God, relinquish immediately the Official's Employ, an Office of Damnation, a Wheel of Evil, and a Spirit of Giddiness that whirls you about to Vanities; pity your own Soul, and obey the Lord, whom you cannot please while you continue in that Office of Damnation.*

† Cardinal de Noailles, Archbishop of Paris,



nothing to say to him, and was not obliged to give an Account of his Behaviour but to God alone: But this cannot be accounted a Crime, to maintain his Rights and defend his Innocence. Monsieur *des Rues* will ever regard the Authority of a Bishop, whom he still respects as his Father; and under the Misery of his Fetters that weigh him down, without having in his Heart those Sentiments of Vengeance which *Esau* conceived against his Brother, he has still the Boldness, like that Son in disgrace, to demand of him with the most respectful Confidence, If he has not one Blessing left to grant him: *Non unam tantum benedictionem habes, pater?* Gen. xxvii. 38.

This Passage of Scripture calls to Monsieur *des Rues*'s Remembrance, that in some Discourse where Monsieur *Iffoire* was mentioned, he was heard to say, it was surprizing that a poor Priest newly come from *Provence* should be so quickly provided of the Cure of *St. Marine* in *Paris*, and that, like *Jacob*, with his sweet and cunning Words he had carried off the Blessing which should have been reserved for the Children of the Diocese. If these are the Crimes they would punish in Monsieur *des Rues*, they should at least make mention of them in the Process.

Monsieur *des Rues* comes now to give the Court an exact Account of the whole Proceeding; and will leave no room to censure the Sincerity of his Memorial, since it is addressed to Judges from whom nothing should be concealed, and before whom his Enemies should also give an account of their Conduct. If Monsieur *Iffoire* designed to give his Eminency a new Proof of the Zeal he had for

for his Service, upon this Occasion, it is but Justice to inform his Eminency of the secret Springs of the Affair, to the End that his Deputy may obtain the Recompence he deserves.

While Monsieur *des Rues* was in the *Officialty Prison*, a Servant of that Court gave him to understand, on the behalf of Monsieur *Issoire*, that if he wrote against him he would publish the Depositions: But if the Defendant durst presume to ask a Favour of him, it would be to print them, that the Publick might thereby know the Meanness of the Witnesses, and the Injustice of those that set them on.

From the twenty-fourth of *January* last Monsieur *des Rues's* Enemies continually represented to his Eminency, that the Step he took in regard to the Notaries was rash and presumptuous. For some Time the Fire only hissed and smoaked; but observe what gave Occasion to its flaming out.

*Le Fort* having told Monsieur *Dath* that *la Gautie*, with whom she lodged, had introduced her to several Gentlemen, as a Mistress, Monsieur *des Rues* opportunely reprimanded her for so doing; and, in order to purge the City of such a Monster, he desired an Officer of Police to take Cognizance of her, and give an Account of it to a Magistrate.

Upon this, that furious Woman, to revenge herself of Monsieur *des Rues*, wrote anonymous Letters to his Eminency, she presented Memorials against him to the *Official*, and took upon herself to supply Witnesses for the Information; and it was this Woman, known throughout all *Paris* for Sharping and Bawding, who first began this Process.

*What gave  
Rise to the  
whole Pro-  
ceeding.*

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Monfieur *Boyer*, a Provincial Priest, Affistant in the Parish of *St. Paul*, was pickt out by by Monfieur *Iffoire* to make Inquiries against Monfieur *des Rues*: And since this Inquisitor had spread abroad such infamous Calumnies, it is but just that the World should be informed of his Management.

There is a particular Friend of Monfieur *des Rues* in the Parish of *St. Paul*, as remarkable for his Probity, as his two Daughters are for their Prudence. Monfieur *Boyer*, Sollicitor of the Business, thinking that these young Women could not know Monfieur *des Rues* without knowing Crimes of him, and that he might take Advantage of the Tendernefs of their Consciences to engage them to swear against him, entered privately into this Person's House on the sixth of *May* last. He caused the two young Women to go into a Ground-Chamber, shut himself up with them, and strove to irritate them against Monfieur *des Rues* by Sollicitations and Threats; and under pretence of sparing them the Shame of appearing in Court, he shewed them a Paper full of Calumnies against him, telling them that if they refused to sign it, they should be committed to Prison. These young Women being frightened and moved with Indignation, answered, that they could testify no otherwise, than they knew Monfieur *des Rues* to be a very honest Man; and upon their Mother's coming in, Monfieur *Iffoire* was obliged to retire in Confusion.

About the same time Monfieur *Boyer* came to understand that a wholesale Sempstress had some Disputes about the Interest of Money with Monfieur *Merlier*; upon which he went to see her several Times; and to engage her  
to



to depose against Messieurs *des Rues* and *Merlier*, he remonstrated to her, that if Monsieur *Merlier* was put under an Arrest, she might make a good Hand of discounting the Notes she had given him; seeing he could no longer urge the Payment of them, and that in other Respects he would do her Service.

On Monday the sixteenth of May, the same Inquisitor, after having supped with two Matrons in the Isle of St. Lewis, sent to seek for two young Women, under pretence of Work, who had been sometimes observed to speak to Monsieur *des Rues*. He employed all the Artifice he was Master of, to animate those two young Women against the Defendant; but not being able to draw any thing from them to his Prejudice, or keep them any longer, when it had struck Eleven, he engaged them to come to his House the next Day, where he renewed his Sollicitations and Threats. But all this Inquisitor's Intrigues have been in vain; and if he has not succeeded, he is nevertheless guilty by having attempted to suborn Witnesses. *Suborans de actu subornationis puniri potest, etiamsi testes recusaverint falsum deponere. Bertaz. cons. 218. n. 6.*

The Confinement Monsieur *des Rues* has been hitherto under has not given him Opportunity to discover all the Intrigues of his Enemies: But it is evident, that all honest People have attested his good Behaviour, and that he has been condemned upon the Depositions of three Persons of Ill-Fame, who have laid secret Faults to his Charge, which nobody ever heard talk of, and were transacted two Years before according to their own Confession.

Some of Monsieur *des Rues*'s Neighbours having given him Notice of the Enquiry Monsieur *Boyer* made concerning him in the Neighbourhood, on *Saturday, May 13.* he went to the House of Monsieur *Iffoire*, Vice-Proctor, and Curate of *St. Marine's*: He told him he was surprized at the Enquiry, and came to give him an Account of his Behaviour. Monsieur *Iffoire* received Monsieur *des Rues* with an Appearance of Friendship, and told him several Times that he knew of nothing against him, and that if any Thing happened, *upon his Honour and the Faith of an honest Man, he would give him Notice of it.* Monsieur *des Rues*, who is sensible that the Character of an honest Man is not Falshood; that the Language of Christians should be *Yea or Nay*; that the Mouth of the Priest should be the Sanctuary of Truth, thought it behoved him to rely on Monsieur *Iffoire*'s Word: But it is certain, that the Vice-Proctor two Hours after issued out a Proceſs against Monsieur *des Rues*, and the Defendant was arrested the Day following.

On *Sunday May 14.* the Defendant was carried to the Officialty-Prison, about Seven of the Clock in the Morning, where he was refused the Favour to hear Mass.

In the Afternoon Monsieur *des Rues* was brought before the *Official*, who questioned him first as to his Behaviour among the Clergy of *St. Paul's* Parish from the Year 1703, the Time of his Admittance into it, until the Year 1710, when he quitted it to go to the Seminary of *Sens*: Thus Monsieur *des Rues* has been examined as to

all

*An Enquiry  
into the De-  
fendant's Mo-  
rals for 20  
Years past.*

all the Circumstances of his Life : In answer to which, he had the Happiness of being able to produce the Certificates of his Superiors, who at any Time had the Charge of his Behaviour.

The Statute of *Orleans*, art. 64. prohibits Proctors from assisting at Re-examinations and Confrontations ; but it is well known, that Monsieur *Issoire* was with the Witnesses in the Common-Hall, and did not suffer them to pass into the *Official's* Closet till he had thoroughly instructed them ; and it is positively asserted, that on *May 16* in the Morning, he walked some Time before the Gate of the Bishop's Court, having on one Side the notorious *Gautie*, and on the other the infamous *Bazinville*.

*Proceedings of the Vice-Proctor contrary to the Statute of Orleans.*

The *Official* spoke to Monsieur *des Rues* to employ a Proctor of the Court to prepare for his Defence, and the Defendant looked upon the quick Dispatch which this Judge offered to put to his Affair as a Proof of his Justice and Candour : But an Officer of the same Court informed Monsieur *des Rues* afterwards, that they intended at that Time only to hurry over the Form of a Tryal, to procure the King's Warrant against him : But on *May 17.* the Court having taken Monsieur *des Rues* into its Protection, by accepting his Appeal against the Unlawfulness of the whole Proceeding, and having signified the Arret to the Clerk of the *Bishop's-Court* the same Day, Monsieur *des Rues's* Enemies contrived another Way to ruin him, by calling in the Civil Magistrates against him ; and accordingly

*A Design to ruin Monsieur des Rues.*



ingly the Judges, at Monsieur *Issoire's* Request, came to the *Bishop's Court*, May 18. to carry on the Tryal jointly with the *Official*.

They no longer advised Monsieur *des Rues* to draw up his Answer; the Proctor refused to see him, and only writ a Letter to him, which Monsieur *des Rues* still keeps, in which he sends him word, *That the Arret of the Court will only irritate the Judges against him, and that he will proceed no farther without being paid.* This Letter is genuine, and shews at the same Time both the Spirit of the Court, and the Covetousness of the Proctor.

Monsieur *Issoire*, without reflecting that he scandalizes the Church, defames his Function, and persecutes his Brother, contents himself with publishing every where that the Proceeding is lawful. But if the Proceeding is of his Management, he has no Reason to complain if Monsieur *des Rues* imputes all the Errors contained in it to him.

For in the Affair of *Jeanneton le Fort*, and in the Note of six Livres, either there is a Prerogative Case, or there is not. If there is not, Monsieur *Issoire* is to blame for removing the Suit to the Civil Magistrate, who cannot proceed against an Ecclesiastick, but in a Prerogative Case; and if there is, we will farther shew that the Proceeding is unlawful.

According to the Laws, the Ecclesiastical Judge cannot of himself take Cognizance of Prerogative Cases, under Penalty of annulling his Proceeding. Pursuant to the Edict of 1678. as soon as the *Official* meets with a Prerogative Case in the Course of the Information, he

*The Proceeding is contrary to Law.*

he is obliged, under Pain of Nullity, to call in the Secular Judges before the Re-examination. These are the essential Rules of Proceeding, and the legal Maxims which Monsieur *Issoire* has violated.

I. Judgment has been given against Monsieur *des Rues* by the *Official* alone, upon Presentation of the Bill; notwithstanding that, according to the Statute of 1539. *Art. 92.* the Edict of *Cremieux*, *Art. 16.* and of *Roussillon*, *Art. 10.* the Cognizance of Bills and Schedules can only be taken by the Civil Magistrate.

II. The prostituted *Gautie*, who gave Information of the pretended *Seduction* of *le Fort*, was re-examined and confronted, *May 16.* before the Sitting of the Civil Magistrate. It appears farther, that Monsieur *Issoire* was sensible of the Tenour of the Edict of 1678. for, as *Albezard* told Monsieur *des Rues*, the Mother *le Fort*, the Uncle *le Fort*, and the said *Albezard* were re-examined two several Times, to wit, before the *Official*, *May, 16.* and the Civil Magistrates in conjunction with the *Official*, *May 22.* But, if the Vice-Proctor was sensible that the first Re-examination of the Evidences was void, and thought it necessary to have them examined a second Time before the Royal Judges, he must in consequence allow that the Re-examination and Confrontation of *la Gautie* without the Civil Magistrate's Concurrence, is null, and contrary to Law. And if the first Re-examination was null, conformable to the Degree of 1678. because it was done in the Civil Magistrates Absence,

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Absence, we may farther add, that, according to a Decree of 1670. the second Re-examination was also null, since this Decree, *Tit. 15. Art. 6.* prohibits the Re-examinations to be repeated.

In short, Monsieur *des Rues* cannot forbear reflecting on what *Albezard le Fort's* Uncle told him, *viz.* that he was sent for six Weeks after the Confrontation, to sign some Additions or Postscripts that were tacked to his Deposition: and the most favourable Conjecture that can be made, is, that Monsieur *Iffoire*, upon his Search into the Method of Proceeding, discovered several Errors in it, and corrected them the best he could.

If the Defendant could unravel the Mystery of the Proceeding, he is sure he might discover many Errors, as the Examination of Witnesses without an Order from the Judge, and such like: But he will be able to make them appear, when he comes to plead his Appeal of Error, and might actually assert that the Artifice has been stretched to the Crime of Forgery.

For *la Mace* acknowledged at the Confrontation, that she had been House-keeper to the Hospital for a long Time; nevertheless, she was assigned an Inhabitant of *Geoffroy-Lasnier-Street* in *St. Paul's* Parish.

*Evidences  
assigned to  
false Dwel-  
lings.*

*Le Fort* was in a House of Refuge, *May* 20. when the Hospital Coach brought her to the *Officialty*; which is confirmed by her Mother's Testimony, who declared, *May* 22. that her Daughter was in the Sister-Hood.

But



But her immediate Dwelling was assigned to *Mondetour-Street*.

Lastly, *Babet Bazinville* was Prisoner in *Fort-Leveque*, when she was brought to Court, June 23. her Mother lived in *Gratiere-Street*, in the Isle of St. *Lewis*; how came it then to pass, can any one think, to denominate this young Woman as an Inhabitant of *Swallow-Street*, unless to avoid inserting infamous Houses in the Proceeding, which had been sufficient to destroy the Depositions of the Evidences?

*Monfieur des Rues* has in his Possession certain Summon's given to the Witnesses, in which the Verger mentions to the Order of M. the Lieutenant-Criminal, by way of Postscript, and expresses the Date by three Points; now, the Imputation of Ignorance is the smallest Fault that can be attributed to these Summons's.

It is certain, that Judges, especially those of the Church, should be more inclinable to admit Circumstances which are likely to prove the Innocence of the Defendant, than those that may prove him guilty; why then has not *Monfieur Issoire* permitted one of all the Neighbours and honest Folks, who have attested the prudent Behaviour of the Defendant to be heard? And it must be confessed, that the Inquisitor *Boyer* has taken a deal of unnecessary Pains, in searching all the Houses of *Monfieur des Rues's* Neighbourhood, without finding any other Witnesses but those of his Integrity, which he did not seek for.

*Monfieur Lombard* was cited; accordingly he appeared, and said many things in the Defendant's Favour: But there was no Memorandum

random taken of his Declaration (a).

Mrs. *Lombard*, a Gentlewoman known to be scrupulously virtuous, deposed that she knew Monsieur *Merlier* as being one of her Husband's Friends, that she believed he was a very honest Man, and had only heard him utter a few *waggish* Expressions, though without Malice: But the Clerk writ down *very loose* Expressions, and in the Examination they questioned Monsieur *Merlier*, if he had not uttered *very lewd* Words. The Proof of this Circumstance is clear from the Process, where the Words *very loose* are still to be found, which Mrs. *Lombard* caused to be erased upon her Re-examination.

The Statute of 1670. *Tit. 6. Art. 5.* ordains, that Witnesses before their Deposition shall be questioned whether they are Menial, or Out-Servants, otherwise their Deposition to become void, and Charges, Damage, and Interest to be recovered of the

*The Proceeding is contrary to the Statute of 1670.*

(a) Non autem probo, imo detestor quandam practicam quam servant multi Judices, parum timentes Deum, qui dum recipiunt ac scriptis redigunt dicta testium deponentium, ad informationem Curiae, scribunt tantummodo ea quae faciunt pro Fisco; & si testis aliquid dicat quod exgravet delinquentem, omittunt illud scribere: male enim faciunt, quia debent investigare veritatem tam pro Fisco quam contra Fiscum, neque aliquid omittere. Jul. Clar. lib. 5. sentent. q. 23 n. 1

*I detest a certain Practice which many Judges retain, without the Fear of God, who while they write down the Depositions of the Evidences for the Information of the Court, insert only those Things that make for the King; and if a Witness says any Thing that may excuse the Defendant, they neglect to write it: Truly they do ill, because it behoves them to trace out the Truth, as well for as against the King, and to omit nothing.*

the Judge : But it is certain, that when *Barbelet* came to the Ecclesiastical Court in order to depose, they never demanded of him if he was a Domestick of Monsieur *des Rues*, seeing the Preamble to his Declaration makes no mention of that Condition; and it is as certain, that he was Domestick to him, having acknowledged it himself upon his being upbraided with it.

One of the Witnesses named *Lazoriere*, a despicable Creature, having declared that the said *Barbelet* had enquired her out with Design to bring her to the Defendant's House, two Years before, Monsieur *des Rues* summoned the said *Barbelet* to attest the Truth upon that Head, and the Man affirmed over and over again, that what *Lazoriere* said was all a Slander. Monsieur *des Rues* demanded a Copy of this Declaration, but Monsieur the Vicegerent, who was upon the Bench at that Time, told him it was necessary to take it in writing, seeing the said *Barbelet* had not been summoned, but to confirm or invalidate what *Lazoriere* had advanced, and that his Silence was sufficient to annul her Deposition: But as the Law ordains that every Word shall be written that is uttered at the Time of Confrontation, consequently they should have taken a Memorandum of *Barbelet*'s Affirmation, and not have contented themselves with passing him by.

The Deposition of this antient Domestick, reminds Monsieur *des Rues* of the Prodigies and Miracles that are contained in the Proceeding; for the said *Barbelet*, aged seventy six Years, is almost deaf, his Sight extremely decayed, and

*Prodigies that happened and are contained in the Proceeding.*



his Memory weakned to the last Degree by the Weight of Years: But they make him see in the thickest Darkness of the most obscure Night, they make him hear like a young Man that has all his Senses in full Perfection, and give him a Presence of Mind capable of recollecting Gallantries which they suppose were transacted two Years before.

They represent Libertines with Tears in their Eyes at a Time when they carried their Lewdness to such a Pitch as to glory in the very acting of it; and notwithstanding the Deposition makes Mention of their Weeping, Monsieur *des Rues* saw nothing else in their Countenances but Mirth and Gladness.

In short, Girls who can neither read nor write, have learned from the ecclesiastical Court, to become elegant Poets and fluent Orators. Insomuch, that there may be found in Monsieur *Issaire's* Proceedings the Gift of Miracles, the Gift of Tears, and the Gift of Tongues: But it had been more becoming to have found therein the Gift of Truth, and the Gift of Charity.

Monsieur *des Rues* remembers a Passage in the Deposition of *Le Roy, jun.* who complaining of the hard Bargain she supposes she had made with the Defendant, declaims in the Stile of an Orator, *that the Sieur des Rues, when he tendered her the Bill, told her that it was but a Trifle, to what he intended to do for her; that she refused it a long Time: But at length being obliged to comply through the Weight of her Necessities, and being flattered with the Hopes of farther Succour which she expected to find in his unbounded Generosity, she thinks her self obliged, by the Oath*  
*she*

*she has taken in the Presence of Almighty God to confess the Truth, though she cannot utter it without Confusion, and bursting into Tears; that she did, &c.*

We would know of Monsieur *Iffoire* how this young Woman, who calls her self the Daughter of a poor Vine-dresser, and cannot read, has found out such well disposed Phrases: But the Actor was to play the Part of a virtuous young Woman who had been over-reached, and the ready Prompter furnished her with elevated Sentiments, quaint Expressions, and penitential Tears. However, Monsieur *Iffoire* should be informed, that in Depositions the Stile ought to be plain and simple, because Simplicity is the Companion of Truth; and should be drawn suitable to the Capacity (a) of those who are the Deponents.

At length Monsieur *Iffoire*, tired with the Pains he had taken for two Months to form a Process, which he looked upon as a Master-piece in the Func-

*Contrivance of Monsieur Iffoire to suppress the Defence of the Accused.*

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tion

(a) *Judices in capiendis informationibus debent scribi facere quidquid deponunt testes, tam contra reum quam ad sui favorem, & etiam contra Fiscum; nec aliquid debent addere, vel diminuere depositionibus testium, sed attestationes suas, secundum eorum verba materna & prout dicta sunt, per eos extendi facere, & non aliter; alias rei erunt gehennæ. Foller. in pract. crimin. n. 54.*

*When Witnesses are giving in their Informations, the Judges should cause whatever they say to be writ down, as well in favour of the Defendant as against him, and also against the Crown; neither should they add any thing to the Depositions, or diminish from them, but draw them according to their original Words, and exactly as they were delivered; otherwise the Suit will be perplexed with Intricacies.*

tion of his Vice-Proctorship, gave the Defendant notice to put in his *Answer*. Upon which Monsieur *des Rues* delivered it accordingly, *June 30*. But the same Night about Nine of the Clock, Monsieur *Iffaire* went to the House of Monsieur *Frain*, Monsieur *des Rues*'s Proctor, and in concert with the said *Frain*, he tore off the Explication inserted at the Conclusion of the Memorials, and even of the original one that was lodged in the said Proctor's Hands. Monsieur *Frain*, whose Integrity the Defendant cannot chuse but applaud, brought, himself, to Monsieur *des Rues*, the cancelled Papers; upon which the Defendant complained to his *Eminency*, that the *Expedients* of his Defence were rejected, and the *Titles* of his Justification torn and dismembered, though sacred in themselves by the Rules of Justice. Upon this Monsieur *Frain* was ordered to continue his Affiduity for Monsieur *des Rues*'s Service, and his *Memorial* was presented a second Time; all which was proved at his Tryal, one half of the torn Page being still to be seen, and Monsieur *Frain*'s first *Subscription* blotted out.

*July 5*. Monsieur *des Rues* underwent the last *Examination*, when a strict Scrutiny was made into the very *Intentions*, and most *secret Thoughts* of his Soul, without considering, that God alone is the *Searcher of Hearts*, and that the Church cannot judge the inward *Recesses* of the Soul: *Ecclesia non judicabit de internis*. The Official put the Question home to Monsieur *des Rues*, whether he had not changed a Chapel that belonged to him at *S. Germain l' Auxerrois*

*The Defendant is questioned as to his Intentions.*



rois for another situated in the Diocese of *Beauvais*, with *Intention* to take Advantage of that Prelate's Candour to obtain Priest's Orders; and upon Monsieur *des Rues* making answer, that supposing he did so, it was not done by him only, but often practised in the Diocese of *Paris* in favour of many Clergymen, who so contrived it in Spite of their Bishops; the Official peremptorily required him to declare *his Intention*, in default of which he threatened to give *Judgment* against him; but the Defendant thought proper to answer warily, by protesting against the *Judgment*, reserving to himself the Declaration of his *Intentions* to his Confessor only.

At the same Examination Monsieur *des Rues* demanded of the Official a Copy of certain Evidences in this Process, as first the Deposition of *Barbelet*, done before the Vicegerent, and that of *Jeanneton le Fort*, sworn before the Official. Care was peculiarly taken to write down all that the Defendant proposed; nay, moreover, they were so sensible of the Justice of his Demands, that they thought proper to give *Judgment* against him without having regard to his Requests, or without doing him Justice as to what he required.

Monsieur the Official's *Sentence* was notified to the Defendant, *July 6*.

about nine of the Clock at Night, against which he entered a *Protest*, and was immediately re-

*The Defendant is removed with Scandal.*

moved to the Prison of the *Chatelet*. The Common-Hall Gates were opened to collect the Populace whom the Rain had dispersed, and the *Defendant* was by that means made a Spectacle to two hundred People and upwards:

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But the Remembrance of our Blessed Lord, who was reviled in the Palace of the High-Priest, animated Monsieur *des Rues* with Christian Patience; and the Chains of his Captivity only Confirmed the Cruelty of his Enemies.

It was Monsieur *Maurice*, titular *Verger* of the Cathedral of *Paris* and Senior of the *Sergeants* of the *Officialty*, who removed Monsieur *des Rues* to the Prison of the *Grand Chatelet*. But we would

*Irregularity of Confinement in the King's Prison.*

fain know by what Authority he could confine the Defendant at the Request of the King's Proctor only, whose Orders he is not empowered to execute; since the Proctor-Royal had no Hand in the Proceeding, and even refused to be concerned in it, by Virtue of the Official's Sentence, which does not make the least Mention of his Power; but more especially since not any Official has a Right to confine a Clergyman in a Prison belonging to the Civil Magistrate. The Authority of the *Ecclesiastical* Judge terminated with his Sentence; it belonged to the King's Proctor to take care of the Defendant's Removal; and that Step should not have been taken by any other but a Civil Officer: in short, the Vice-Proctor is not to appear in a Court of Civil Justice but to make Intercession, and not to put a Brother in Chains with his own Hands, *whose Destruction he had sworn.*

It seemed probable, that the Sentence of Monsieur *Iffoire* the Officialty might have put an End to the Officiousness of *continues his Persecution.* Monsieur *Iffoire*. But the vile Character of the Witnesses whom he had employed

ployed daily renewed his Inquietude; in so much, that after Monsieur *des Rues* was turned over to the *Civil Magistrate*, the Vice Proctor continued to make Inquisition after him. It will be sufficient at present to mention a Counsellor, as remarkable for his Integrity as his Learning, in whose Company he inveighed most bitterly against Monsieur *des Rues*, in hopes of making him lose an old Friend, whose Service he stood so much in need of.

But behold a new Stratagem: To have a Friendship for Monsieur *des Rues*, is to be Monsieur *Iffoire's* sworn Enemy. For, in *July* last, Monsieur *la Martiniere*, being with some good Company in the Garden of the *Isle Louvier*, he saw a young Woman, named *Angelica*

*A violent Step of Monsieur Iffoire's against an House-keeper, Friend to Monsieur des Rues.*

*Daniel*, who was prostituting her self in a Room with one *Letang*, a Woollen Draper's Prentice, and accompanied by her own Mother: Two of the Gentlemen out of Curiosity drew near the Scene of Action, and the little Punk being surprized in an indecent Posture, her infamous Parent, who stood Pimp, not being able to make any Excuse, thought it her best Way to scold at the two Gentlemen; who instead of returning her any Answer, gave her a Box on the Ear, which was looked upon as the just Reward of her Insolence, and she was obliged to withdraw in Confusion. This Woman went the next Day to the Inquisitor *Boyer*, and he himself attended her to a Commissary to make her Complaint: But it being obvious that a clear Understanding of this Affair had turned to Monsieur *Iffoire's* Disadvantage, by discovering the Baseness of the Witnesses,



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Witnesses, that crafty Priest represented to the Magistrates, that two worthy Persons had been insulted for no other Reason, but because they had deposed against two Ecclesiasticks who were under Prosecution; that his *Eminency* in order to uphold the Authority of his Court, demanded the King's Warrant against the Gentlemen who were at that time in Company, and accordingly the Warrant was granted; and on the First Day of *August* Monsieur *Martiniere* was arrested at the Kings's Suit, and carried to *Fort-Leveque*.

The Imprisonment of this Gentleman, who had a large Family, was the more melancholy, because the Misfortune of the Times had reduced him to live upon a small employ. His disconsolate Wife immediately implored the Protection of Monsieur *d' Ombreville*, who advised her to address herself to his Eminency, or to Monsieur *Iffoire*. She followed that Magistrate's Directions, and went instantly to the Vice-Proctor's House, who informed her, without doubt, that he was the Person who caused her Husband to be arrested, and intended to have him punished for insulting *Angelica Daniel* and her Mother, whom he took under his Protection, as being Evidences in a Cause under his Jurisdiction. Mrs. *Martiniere* observed to him, that the Wench was very unworthy of his Protection, seeing her lewd Life was so publicly known, and that she had the Character of a thorough-paced Strumpet in all Kinds of Debauchery. Monsieur *Iffoire* exclaimed vehemently against those Remonstrances, and refused to set her Husband at liberty, but upon condition that she should speak well of that young Woman, who,

who, he said, ought to be respected as being an Evidence of the *Officialty*. The despairing Wife hastened with her Children to throw herself at his Eminency's Feet, and to request her Husband at his Hands. The Tears of her numerous Family having moved his *Grace* to Compassion, he told them that he had no hand in Monsieur *Martinier*'s Imprisonment; and having sent for Monsieur *Iffoire*, he ordered him to go himself and solicit M. d' *Ombreville* to set the Prisoner at liberty; which was not agreed to till the eighteenth of the said Month: so that Monsieur *la Martinier* continued eighteen Days fettered in a Prison, where his Children never came to see him, unless to pierce him with their Cries, and fearing the Loss of his Employ, which was the only Support of his Family.

The Recital of this Affair is true beyond Contradiction, Monsieur *des Rues* having had all the Circumstances of it from the Mouth of Mrs. *la Martinier*.

Is it not evident from hence, that Monsieur *Iffoire* has abused the Authority of his *Eminency*? Has he not vilified the Honour of the Clergy? And has he not oppressed an innocent Family, to become the Advocate of abandoned Women? Monsieur *des Rues* pardons from the Bottom of his Heart the Passionate Expressions he has vented against him in Company of Madam *de Valmon* and others, when stamping his Foot on the Ground he cried out, *that he would crush him to pieces, and utterly destroy him.* But in justice he should spare his Friends, and turn all his Anger against him only, since himself was to be made the Object of his Revenge.

As

As People of Reputation have justly complained of Monsieur *Iffoire*, so those of a mean Character who have appeared against the Defendant cannot enough praise his Good-will towards them. *Jeanneton le Fort* has taken shelter under his Protection, and Nobody is allowed to speak with her but himself; so that a venerable Priest, who went to talk with her on the twenty-third of *August* last, was told, that he must first have an Order from the Vice-Proctor.

He entered *Angelica Daniel* one of the Community of the Sisterhood of *St. Martha* in the Suburb of *St. Anthony*: But as he designed by this means, though in vain, to reclaim her from her lewd Behaviour, it is plain that he had no grounds to insist on her Honesty: For like *Quartilla* in *Petronius*, she has forgot that ever *she was a Maid*, and the Remembrance of her past Crimes, which Charity forbids us to reveal, make the whole Neighbourhood she lived in consider her as a Nursery of Lewdness.

The unhappy *Gautie* is universally known, the whole City has rung again with her Debaucheries; both Religious and Civil Magistrates are informed of her loose Carriage: But Monsieur *Iffoire* thought he was obliged in Honour to protect her; and indeed if he had not defended her Conduct, she had been long since turned out of Doors by her Landlady.

Thus has Monsieur *Iffoire* publicly declared himself the Patron of Prostitutes, and cannot deny but that he has often been at *la Gautie's* Lodgings: Like him we read of in the *Life of Robert d' Arbricelle*, who was for establishing a new Species of Martyrs in the Church;



Church ; and like another in the *Life* of St. *Vitallian*, who frequented the Stews in order to gain Experience ; from whence we are taught to revere every Transaction of the Saints. Monsieur *Iffoire* cannot therefore take it ill if he should be told, that he is looked upon as a beautiful and fragrant Flower, though his Root may be in the Dunghill ; or rather like the *Sun* which penetrates into the most filthy Places, without rebating his Purity or Splendor.

Monsieur *des Rues* often complained that they brought Nobody to appear against him but Prostitutes, whom he either had not any Knowledge of, or no other than by the scandalous Character they bore in his Neighbourhood. Monsieur *Iffoire* excused himself, by alledging they were necessary Agents ; that is to say, the ready way to ruin the Defendant, was to procure Witnesses whom they could document as they pleased ; and so far Monsieur *des Rues* agrees with him, that wicked Persons are the most necessary Agents to depose against the Truth. But the most justifiable Method to have known whether Monsieur *des Rues* was suspected of harbouring loose Women in his Apartments, or whether he cohabited with them elsewhere, was to have consulted his Neighbours ; and to be informed of the Reason why *Jeanneton le Fort* absented from Home, they should have examined Monsieur *Dath*, under whose Roof the first Plan of this Plot was concerted and put in execution. The way to have known whether she was a credible Witness, was to have examined the Persons mentioned in her Deposition ; they were

*Eccuse of  
Monsieur  
Iffoire  
refused.*

were the fittest Witnesses to discover the Truth, as being well informed of the Circumstances they enquired into, and had it in their Power either to disprove or confirm this Deponent's Assertions: but such Witnesses would have upheld Monsieur *des Rues's* Integrity, while these sought only convenient Evidences to destroy him.

If Monsieur *Iffoire* had any Design to enquire into Monsieur *des Rues's* Life and Conversation, he should have consulted the Curates, Doctors, Vicars-General and Principals of Colleges, who were well acquainted with his Conduct, and whose Testimonials of his Behaviour for twenty-four Years past Monsieur *des Rues* has produced: Also the Noblemen in whose Families he has had the Honour to reside, the many Eminent Clergyman who have been his Friends: In a word, all the Persons of Honour and Piety who have been daily Witnesses of his decent Behaviour. These are the Evidences they should have applied themselves to, and not to common Prostitutes, whose Testimony is rejected by the Authority of all the Laws (a),  
and

(a) *Testes autem considerantur natura & vita: vita, si innocuus & integer actu; nam si vita bona defuerit, fide carebit. Cap. Forus de verb. signif. decret. lib. 5. cap. 40.*

*Witnesses are to be considered as to their Qualities and as to their Manner of Life. Whether their Behaviour be innocent and upright; for if their Morals be bad, their Credit cannot be depended upon.*

*Mezeray, in his History of France, 4to. Vol. 1. p. 486. speaking of the Discipline of the Church in the Eighth Century, and of the Customs of France in respect to the trying of Ecclesiasticks, says, that vile and exceptionable Persons were not permitted to appear against them, that there was a Necessity for 72 unexceptionable Witnesses to convict a Bishop, 40 for a Priest, 37 for a Deacon, and seven for those of an inferior Rank.*

(a), and with whom Nobody can say Monsieur *des Rues* ever changed a Word.

It must be allowed, that sometimes there is a Necessity to admit the Depositions of exceptionable Witnesses: But the most Learned of the Law hold, that it should not be permitted but upon these Conditions; viz. I. When the Truth cannot be discovered by any other Methods. II. When they are Parties in the Case they appear for. III. When there is but one false Step to be laid to their Charge. IV. People of tainted Reputations are deemed Enemies to Honour and Truth in so great a Degree, that their Attestations are not to be credited, unless they confirm the Veracity of what they assert by enduring the Rack. V. The Lawyers farther maintain, that the Testimony of any Number of such-like Witnesses shall not amount to a Proof against the Person accused (a).

Now if we apply these Maxims to Monsieur *Iffoire's* Proceeding, what Opinion must we have of those scandalous Witnesses who speak of Faults committed, as they suppose, upwards of two Years ago, and only bring themselves to Shame in open Court, if they had Grace enough to be ashamed of it; they are the only Vouchers in their own (b) Cause, and

Y

expect

(a) In casibus in quibus testes inhabiles admittuntur, non probant plene, sed solum faciunt qualem probationem. *Aret. in cap. Cum nuntius Gramm. conf. 39. n. 12. Alex. conf. 94. &c.*

In Cases where improper Witnesses are admitted, their Depositions do not amount to a convincing Proof, but only make a doubtful one.

(b) Gratian in his Decree, Conf. 15. Quest. 3. establishes this Maxim, That a Woman is not to be believed who



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expect to be believed on their bare Word; their Habitations are Houses of Restraint, where their lewd Courses have brought them; they prevaricate and contradict themselves; they have been sought for, solicited, wheedled and threatened; in fine, they have all the Properties that compleat vile Women and false Witneffes.

There never was the least Complaint heard against Monsieur *des Rues* till the Month of *May* last. The Fourteenth of the said Month, which was the Day of his Imprisonment, was the Commencement of the Scandal that has happened to the Church, occasioned by the Process carried on against him. And here Monsieur *des Rues* may properly apply the Words of *Nicholas de Clamengis*, Archdeacon of *Bayeux* in the time of *Charles VI.* who complained, that *the false Zeal of Proctors often gave rise to great Evils in the Church.*

*Charles VIII. An. 1485.* in order to suppress the Injustice or indiscreet Officiousness of those mistaken Zealots, commanded his Ecclesiastical Proctors to assist every *Wednesday* and *Saturday* at the *Officialty*. And as Monsieur *Issuire* is a *Provincial Priest*, he must allow Monsieur *des Rues* to put him in mind of the Regulation of 1535. which *Francis I.* made particularly against *Provincial Proctors*, in which, *Art. 27.* it was ordained that the King's Proctor should inspect the Registers and Proceedings of the *Provincial Officialties* once a Week.

Hence we may see that long before this time of Day our Kings have been of Opinion, that

*who accuses a Clergyman of having had carnal Commerce with her, unless there are other Proofs brought to justify the Assertion.*

that their Subjects stood in need of the Civil Magistrates Protection to reform the Abuses of Ecclesiastical Proceedings. Monsieur *Issaire* therefore cannot blame the Defendant for having cited him to appear before the Secular Judges, who are the Sovereign Umpires of the Nation, and Guardians to the Canons of the Church. He takes him to be his only Adversary, seeing he makes it his sole Business to prosecute the Suit, whereof he has been the only Promoter, as also of his Imprisonment in the common Jail.

Monsieur *des Rues*, far from dreading the Power of the Magistrates who are charged with publick Punishments, is pierced with a deep Sense of the most respectful Acknowledgment toward them ; because he considers them as Protectors come to his Assistance, and not as his Accusers.

The Reigns of Princes are distinguished by the Glory of their Victories ; the Discharge of a Magistrate's Employ by the Equity of his Judgments ; and the Episcopacy of Bishops is immortalized by the Proofs of their Charity : How much then will Posterity be confounded to find, that a Deacon, and Graduate in Divinity, who had so fair a Reputation in the World, was arrested, persecuted, and crushed, without receiving the least previous Advice, in the Time of a Bishop so remarkable for his Goodness ?

Monsieur *Issaire*, Vice-Proctor and Curate of St. *Marine*, foresees already, that the Justice of this awful Tribunal will destroy all his Hopes of Triumph, and prove a Bar to his Animosity ; he is sensible that there is no Prerogative Case in the Process, and that there are divers Errors in the Course of his Proceeding ;

ing ; he also knows that the Defendant has moved for Leave to make Proof of several Facts related in this Memorial. For which Reasons he places his chief Trust in an Order from the higher Powers, with which he threatens Monsieur *des Rues*, in tending to stop his Mouth, and put him out of a Condition to pursue his Defence. But since the Court has taken the Defendant under its Protection, by bringing before themselves the Cognizance of his Affair, and permitting him to chuse whom he pleases for his Advocate, Monsieur *Issoire* should prepare to give an account of his Conduct before those Magistrates, and not endeavour to force a Clergyman from the Protection of those Fathers of the People, who has no other Prospect of Refuge but from their Authority and Justice.

Monsieur *des Rues*, amid'st the Horrors of the Prison wherein he is confined, ceases not to implore Grace of the Lord, and Justice of the Magistrates. Prostrating himself before the King of Kings and Judge of Judges, comforted by the generous Hope which Religion inspires him with, he continually repeats those excellent Words which the Royal Prophet made use of in the Time of his Persecution, according to the *Hebrew Text*, *Judge me, O Lord, plead my Cause, be my Advocate and my Judge ; deliver me from this merciless and uncharitable Generation ; succour me against the envious and perverse Man*, Psal. 42.

*Signed, DES RUES de Boudreville.*

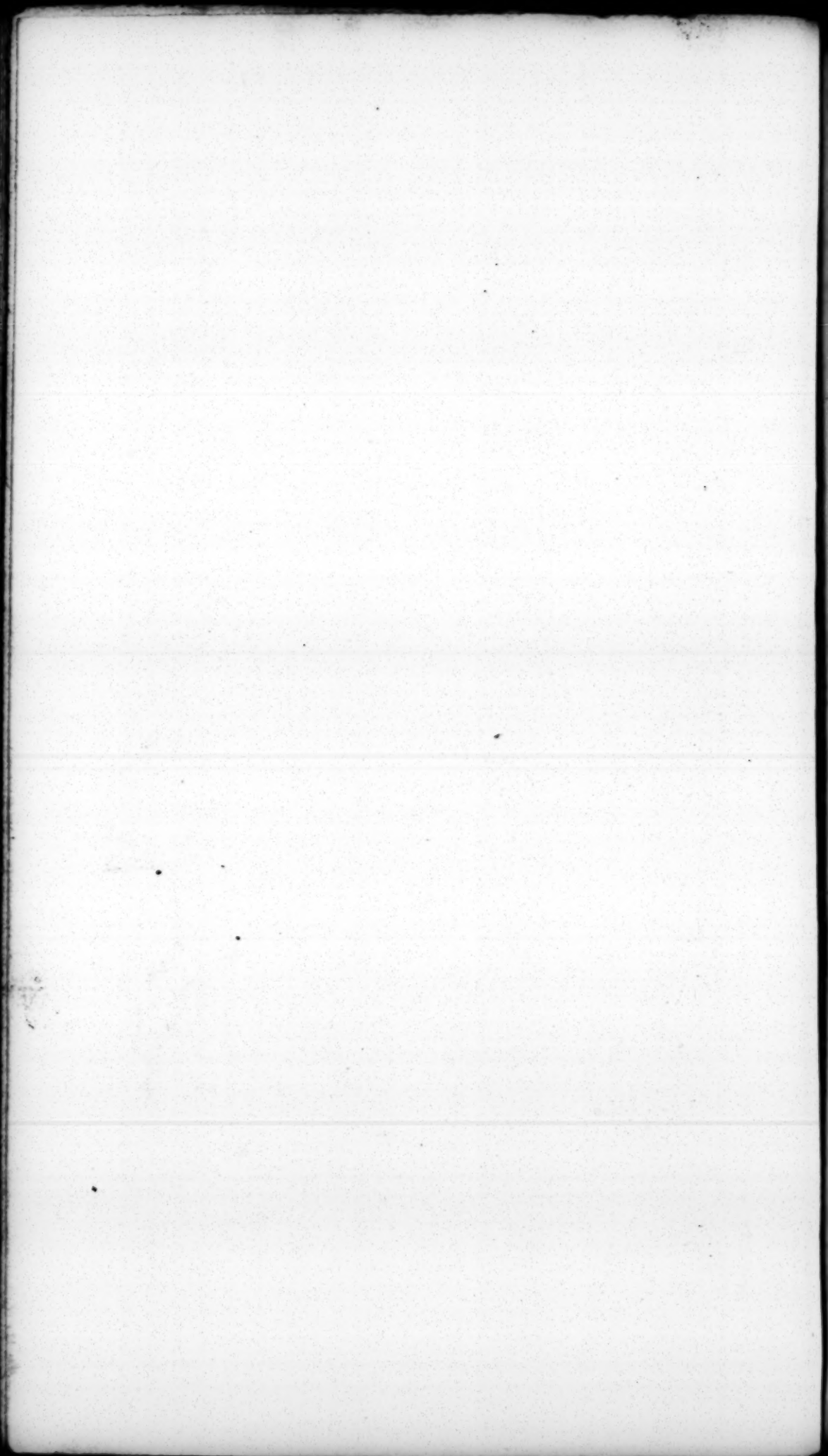
*M. DIERES, Advocate.*

F I N I S.





*The Embleme of sion in Distress*



R O M E  
A G R E A T  
**Custom-House**  
F O R  
S I N.  
O R,

A TABLE of the **Dispensations and Pardons** for Villainies and Wickednesses of various Kinds, &c. With the several Sums of Money given and to be paid for them.

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The Fifth Edition.

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By *ANTHONY EGANE*, B. D.

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Sometimes Confessor General of the Kingdom of *IRELAND*, who was both a Spectator of, and Actor in, those horrible Abuses, before his Conversion to the Protestant RELIGION.

And now Reprinted for the Benefit of such, as either have themselves, or would induce others to have, too favourable Thoughts of *POPERY*.

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THE  
JOURNAL OF  
JAMES M. SMITH

1846

1847

1848

1849

1850



T O T H E  
R E A D E R.



*THE following TABLE having been formerly publish'd by one, who a great Part of his Life, wander'd in the dark Mists and Fogs of POPERY; and was (as he himself assures us) both a Spectator of, and Actor in, those horrible Abuses, which he there exposed to public View: Now ventures to come forth again, in Hopes of producing the same good Effects, (which the Author, come to himself) proposed in it's first Publication.*

*I think it can never be unseasonable to expose a Religion so destructive of the Peace and Happiness of Societies; so derogatory to the Glory of God; so contrary to the main*

## To the READER.

*End and Purpose of Christianity ; and that persecutes, with such an unrelenting Barbarity (where it can) those that have the Courage and Honesty to oppose it's Innovations.*

*There is therefore, in this Edition, added, by way of APPENDIX, an Earnest Dissuasive from POPERY, as a farther Antidote against the Poison of it's pernicious Principles and Practices.*

*Take in good Part, Reader, what is here offer'd thee ; and if in any thing thou shalt receive Satisfaction and Advantage, let God have the Glory, and the Editor thy Prayers.*



The





# The AUTHOR'S P R E F A C E.



Hope you [*that read this*] will be so charitable as to believe it is neither Gain nor Advantage hath invited me to lay open this Warehouse, and thus to publish the Merchandize of the Popish-Market; nor any hope thereby of supporting my own Interest (since I know well enough how many Enemies a Work of this Nature will make me among some Men) it being only to let the World see that the Abuses that were long since discovered in the Popes Dispensations, are yet still in being; as is visible enough by the Rules and Imposts of their Chancery, being neither imaginary, nor yet forged upon the Anvil of Malice, as some Persons will be ready to persuade those poor Souls, who never had any Knowledge of the Corruptions of the Court of *ROME*, nor of the Nature of its Traffick. A great Part of these Papers I  
cannot

## *The Author's* P R E F A C E.

cannot command at present, by reason of my Absence from my native Country, or else I would have inserted them all; which would have farther laid open their abominable Practices; tho' perhaps this may be sufficient (if not too much) in so nauseous a Subject. The Papists without doubt will disown it, and say that this is a meer Fiction, and that such Things are not practised in their Church: but I am ready to prove, by my own Knowledge and Experience, all I here alledge to be true, and able to make good, that as all the Arts of Man could not have invented more gross or villainous Sins than the Popish Clergy do put to Sale; that none but those Shrinemakers who maintain their worldly Pomp and Greatness by such Handicrafts, could have invented such a Way of wiping out Sins so destructive to a good Life, and the main Design of the Christian Religion; so if you will but examine, and seriously consider the Particulars, you will easily be convinced that none but themselves could be the Authors of it. I can safely say that there are Hundreds even of the ordinary Priests, that know not what it Means, because that these *Ar- cana Imperii* are always kept close from them, and reserved on purpose for certain Persons called Apostolical Poenitentiaries, to whom the Absolution of particular and heinous Sins is committed; (as it was to myself in *Ireland* within these few Years) and of such Persons, there may be one or two in every County or Diocess, who, before they

## *The Author's* P R E F A C E.

they receive that Power, must take an Oath of Secrecy never to reveal the Mysteries of their Church, but to keep them from the Knowledge not only of the Laity, but also of the ordinary Priests and Friars, and especially from any Man that is suspected to be of so acute Parts, or of so much Learning or Honesty as might make him scruple their Authority : And neither may it perhaps have come to the Knowledge of some half-witted Fellows, who, either for Lucre, or Liberty, neither stick to the one Religion or the other ; of which Sort of People we have divers amongst us in this Kingdom, whose Names are not worth the mentioning by either Party ; but as to those Sins commonly called reserved Causes, if any Man shall acknowledge himself guilty of any such, in Confession to an ordinary Confessor, he can only tell him where the Pope's Bankers reside, who are to absolve him, and will gladly receive him, so he bring with him the Price of his Sin, and this great Pœnitentiary is thereupon to procure a BULL of Indulgence and Pardon for all wicked Persons offending in the Causes here set down, and divers others.

I would have said more upon this Subject, and set forth more of their Cheats and Artifices ; but I hope, within some Time, to be at more Leisure, and to have better Opportunities of setting forth their Pranks and Policies to the View of the World.

I shall now only beg of you to assist me  
with



*The Author's* P R E F A C E.

with your Prayers for the Conversion of those Miscreants who have so highly deserved God's just Indignation ; since there is no greater Sign of his Anger, than when he strikes Men with such Blindness of Understanding, that they take for Oracles whatever the Jugling Priests have invented for their own unlawful Gain, and as it were make a Mockery of God himself ; Men who can scarce be believed to have any Hopes or Thoughts of a Life after this. I humbly submit this Treatise to the Judgment of the kind Reader ; and if he think the Pains I have taken, may any way serve to demonstrate to the World the Enormities of the Court and Church of *ROME*, and perhaps convert some that are drunk with its Cup of Abomination ; I shall then rest satisfied that I have not ill employed my Time. I pray God to continue amongst us the Purity of his Gospel, and preserve our Clergy from the Sin of Covetousness, that spiritual Idolatry, which first debased the Church of Christ from its primitive Purity ; that so we may more effectually convince, if possible, those poor deluded Creatures, who are sold as Slaves to this Successor rather of *Simon Magus*, than *Peter*, and unveil the Darkness of his Kingdom ; which God of his infinite Mercy and Goodness grant, according to the hearty Prayers of

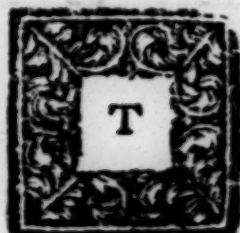
Your Servant, in Christ,

*ANTHO. EGANE.*

CERTAIN  
Decreed Impositions  
OF THE  
**Chancery Court**  
OF THE  
Church of *R O M E*.  
*Of Marriage.*

IMPRIMIS,

l. s. d.



They that Marry in the fourth Degree, must pay for a Dispensation the sum of —————

02 04 00

They that have committed Fornication in the fourth Degree, notwithstanding their

Consanguinity which they well know, shall pay 30

00 00

For legitimating of Children that shall be born of a Conjunction in the fourth Degree 19

00 10

Those that have contracted Matrimony in the fourth Degree, and being ignorant of their Consanguinity, and after being sensible of their Relation, having carnally accomplished their Marriage, must pay for their Dispensation — 27

00 06

They who have carnally sinned in the fourth Degree, being ignorant of their Consanguinity, their Dispensation is ————— 16

00 06

For such as have been sensible of their own Consanguinity in the fourth Degree, and ne-

B

ver.

vertheless contracted in Marriage, tho' not consummated their Dispensation is ———— 39 00 10

But if that Marriage be consummated and carnally accomplished, you are to agree with the Prelate, for legitimating of such Children as were born before a Divorce given by the Ordinary, at the request, or unanimous consent of both Parties; the Dispensation is—09 00 10

### *A Marriage in the fifth Degree.*

**W**Hether it be of Consanguinity or Affinity is dispensed for the Sum of—40 00 04

Besides the gratifying of the Prelate for a Marriage in the second Degree, whether it be for Consanguinity or Affinity, the Pope himself or his particular Emissary, is to give the Dispensation for ———— 100 15 06

The Dispensation of Marriage in the first Degree of Affinity, is made only in Conscience, yet you are to pay, or according to the ability of the Party—1000 02 6

### *A Dispensation for Gossips.*

**F**OR such as are of a Spiritual Affinity and shall be contracted in Marriage ———— 17 00 09

In all other Causes belonging to Gossips, none but the Pope or his publick Penitentiary *sede vacante dispensis jur.* ———— 59 00 03

If an Adulterer or a married Man seeks his Wife's Destruction, he cannot obtain any Dispensation to marry another, but if he hath contracted Marriage, and that the Matter be kept secret, he is to be dispensed with in Conscience, but he shall pay ———— 36 01 00

If a married Man attempts to kill his Wife, and effects it not, and hath not promised Marriage to another, he may have a Dispensation to marry another, after the Death of the first for—29 02 09  
If



If a married Man before the Death of his married Wife, marries another being ignorant of the first Marriage, if it so happens that the first Wife dieth he shall take to him the second, provided the Ceremony of Marriage be renewed, and he cannot be Divorced, without the consent of his Wife, who was ignorantly Married or contracted unto him before, and then the Dispensation shall cost ————— 19 02 09

If a Man who has been a long while absent, supposeth that his Wife is dead, and he Marrieth another, and liveth with his second as with his married, during the Time he supposed his former to be dead : But if his first Wife shall happen to come again, he shall forsake the second and live with the first ; but he shall pay for his Tranggessions ————— 29 02 09

A Dispensation for such as have Vowed Chastity during life is given only by the Pope or by some extraordinary great Prelate ; but it shall cost ————— 16 05 06

He that hath Vowed to be a *Monk*, so that the Vow be not solemn, he may be dispensed with according to Conscience for ————— 15 04 01

But if in his Dispensation be added this Clause, that if his Wife die, he shall be obliged to keep his Vow, yet he may have a Dispensation to marry again for ————— 27 03 06

If a Man who hath taken Holy Orders (provided it be kept secret) happens to Marry, he may have a Dispensation for keeping his Wife as long as she lives, provided that he shall not Marry again after her decease, only he shall say his Divine Office upon Festival Days, and that by way of Satisfaction, and he must also pay for his Dispensation ————— 35 04 00

*The Dispensation for Jews.*

**A** Dispensation for a *Jew*, for having a Synagogue in his own House shall cost — 300 01 06

For Erecting a new publick Synagogue  
must be paid ————— 600 15 00

A Jew that will be authorized to practise  
Physick, or Chirurgery, with the Clause  
of Assistance, must pay ————— 60 15 00

*Dispensations on the Age of those that take Orders.*

A Child at six Years old shall pay for his  
Clerkship, and first Matriculation ————— 19 02 04

A Youth of sixteen shall pay for his be-  
ing made Sub-Deacon the Sum of ————— 22 03 05

At seventeen Years ————— 16 02 00

For being made Deacon at the Age of eighteen 32 00 00

At nineteen for the same ————— 16 00 00

For being Ordained Priest at two and twenty 32 02 00

At four and twenty for the same ————— 16 00 00

*To take Orders, where, when, of whom, and in  
what number one pleaseth.*

TO take Orders, from any other but his  
own Bishop, the first Clerkship and  
the four small Orders is ————— 14 01 00

To take according to a Man's Will, one, two,  
or all the Orders, must be paid ————— 32 02 10

For taking Orders, except in *Ember week*, is 10 02 10

for taking Orders from such as have Autho-  
rity, to use Benediction from an Abbot ——— 34 02 00

From a Bishop ————— 24 00 00

*Dispensation for such as are Defective or bewitched  
in any of the Members of their Bodies, in order  
to take Orders.*

FOR a Man that wants any Member of  
his Body if he takes Clerkship, as to  
the four small Orders ————— 36 02 00

For him to be admitted to Orders of  
higher degree, must be paid the sum of ——— 46 03 00

If he hath lost one or more of his Fingers, a

Dispensation for holding a Benefice shall cost him ————— 52 03 06

But if he hath almost lost his left Eye, he must pay ————— 40 00 00

Yet with a Proviso, that he holds his Book, or a Sheet of Paper containing the Canon of the Mass, on the Middle of the Altar; but if he hath lost both his Eyes, or one of his Stones, he must pay ————— 56 02 00

But if he be deprived of all his Privy-members, he must pay ————— 112 03 06

*For such as have taken Orders legally as they ought to have done.*

**F**OR those that shall take Orders under Age, the Dispensation shall cost ————— 07 02 03

For the Irregularity of one that hath taken Orders from any other Bishop but his own Diocesan, without leave from his Prelate, must pay for his Dispensation ————— 07 02 03

If a Bull carries a Retention of a Benefice, the Dispensation shall cost ————— 13 03 08

For him who hath taken Orders unlawfully, it will cost ————— 07 02 03

And if there be a Retention of a Benefice, he must pay ————— 13 03 08

For a Man who by the Collection of a full Tenth, was admitted into Orders, that is to say, without taking or bringing Credible Witnesses to aver the Truth, his Dispensation shall cost 07 02 02

For one who by express Orders, renounceth the Orders of a Deacon, or Sub-Deacon, which were before conferred upon him, he is to pay 12 03 07

He that in one and the same Day hath taken two, or more Orders, to the end he may immediately officiate, shall pay for his Dispensation ————— 06 02 06



*Dispensations for such are employed in the Service  
of the Church without taking Orders.*

**I**F any one being neither Deacon nor Sub-Deacon, exercise such an Office, he must pay ———— —12 03 06

And if he hath a Bull for a Benefice, he is to pay ———— —18 04 09

If any one who is not a Priest shall take upon himself to say Mass, or to Administer the Sacraments; if he intend to take Orders afterward his Dispensation, shall cost ————36 09 06

*Dispensations for Bastards.*

**F**OR admitting a Bastard after the old manner to holy Orders; and to capacitate him to hold a Living, wherein is a Cure of Souls, he pays ———— —05 01 01

And if that the Clause of impowering him to change his Benefice be added, he is to pay —07 07 03

If a Bastard, knowing himself to be so, afterwards shall take Orders, he must pay —07 07 03

If he change his Benefice, he is to pay —06 02 00

If he changeth two, he is to pay ————12 04 00

If three ———— —18 04 06

But if he officiate in the Behalf of his Father, present or absent, he must pay ————07 02 00

And if he be a Bastard found by chance, he pays ———— —06 02 00

*Dispensations  
Prized.*

*Dispensations for Monks Bastards.*

**F**OR a Mendicant's Bastard turning Monk, his Dispensation is ———— —06 02 08

For a Mendicant to be made Provincial of an Order, or first Guardian, or capacitated to any other Dignity: If Monks that have Revenues, and not Minors or Mendicants, they may have a Dispensation for as high as an Abbot, for —01 01 00

*Dispensations*

*Dispensations for such a Person as was once Married,  
and at the second took a Virgin to his Wife.*

**F**OR a Man who hath been once Married,  
he may after her Decease be admitted in-  
to Orders, paying for his Dispensation ———— 06 02 00  
And if he will enjoy Privileges he must pay 02 09 09

*Dispensation for Persons that have had two Wives.*

**A** Man that hath been twice Married shall be  
admitted to his first Clerkship, or to the  
four small Orders, paying for his Dispensation 12 03 04

*For the Apostolical Chamber.*

**B**UT if in his Bull is added this Clause, if he  
chance to Marry again, he shall pay ———— 18 04 09

And if the Bull contain this Clause, if it hap-  
pen he hath already had two Wives and that  
he shall marry the third, he shall pay — ———— 06 04 08

And if this Bull for a Man that hath had  
two Wives and is a Widower, dispenses with  
him to have or to keep one simple Benefice, he  
shall pay besides the aforesaid Tax — ———— 24 06 00

He that being married, and conceals that he  
had two Wives, and yet takes his first Clerk-  
ship, must pay — — — — — 21 05 06

A Knight that hath had two Wives, and  
after being a Widower, if he enters into the  
four first orders, he shall pay for his dispensation 12 03 06

A Man having had two Wives, having al-  
ready procured his Dispensation from the Pope,  
to enter into Orders and to officiate the Place  
of a Canon, may yet have a Faculty for two  
equal Benefices, paying only — — — — — 24 06 00

*Pardons and Dispensations for Soldiers.*

**H**E that being a Soldier for the Catholick  
Cause, and neither kills nor wounds any  
in War, nor causeth any to do it, is to pay — 36 09 00  
All

All Priests who have assisted at the Judgment,  
or given their Advice in Writing in any Criminal Cause, shall pay each Person — — 36 09 00

If any Man shall strike a Clerk or Priest,  
he shall pay the full Sum of — — — 06 02 00

But if an Abbot or Prelate, it must be — — 12 03 06

If any Man shall strike a Bishop, or such an  
extraordinary great Prelate, it must be — — 24 06 00

*Dispensations for Wounding Persons.*

**H**E that Wounds any one of the Clergy  
in any of his Members, his Pardon and  
Dispensation shall cost — — — 18 04 09

But if it be a simple Pardon without  
Dispensation it will cost — — — 06 02 00

He that Wounds an Abbot or Principal  
Person of any Order, must pay — — — 06 00 00

If a Bishop, it shall be — — — 12 00 00

But if one Lay-Man Wounds another,  
he is Pardoned for — — — 00 00 06

*Dispensations for Murders or wilful Homicides.*

**A** Murderer having taken his first Orders,  
can have a Dispensation for holding  
one simple Benefice, and if that be not sufficient,  
he may have two or three; hiring  
his Pardon for the Murder he hath committed,  
for — — — 12 05 06

But if he will have the Privilege of the  
Clergy, he must pay — — — 18 04 00

If it be with the Inhibitory Clause, it will cost 30 07 06

To have a Dispensation for holding three  
Benefices, except the Bull runs so that he  
may hold as many Benefices as he stands in  
need of, he is to pay — — — 01 18 02

But if he hath the Bull to his advantage,  
he pays — — — 24 06 00

But if a Person being wounded, dyeth  
not of the Blow that he hath received, but

thro'



thro' want of good Attendance or the like ;  
or if he that gave the Wound intended not  
to kill him, he may have a Dispensation for  
the order of Priesthood, and hold Ecclesiasti-  
cal Benefices for ———— 36 09 00

The Dispensation of a Murder perpretra-  
ted by a Bishop or Abbot ; or by the chief  
of an Order or Knight, it shall cost ———— 50 12 06

If a Friar or Guardian of a Monastery kills  
a Man, it will be ———— 40 09 00

A wilful Murderer, having already taken  
Orders, was before dispensed withal to  
sing a Hail Mary in the Church ; if he has  
Power impowered to hold an Ecclesiastical  
Benefice, he is to pay ———— 36 09 00

But if there be many accessory to the  
Murder, every two are to pay amongst  
them ———— 50 12 06

If one be found guilty of many Murders,  
in the same Time and Quarrel ; he is to  
pay for his Dispensation ———— 36 09 00

If in several Quarrels, he must pay  
double ———— 50 12 06

For an Ordinary Man who hath commit-  
ted Murder, is rated at Will, according to  
the Circumstances of the Place and Time,  
and as the Prelates shall think fit ————

### *Dispensations for accidental Murders.*

For a Clerk.

**I**F one would have a Pardon, *ad Cautelam*  
as they term it, it will cost ———— 18 04 09

If he that hath killed a Man, did use his  
Endeavours to avoid it, but was forced to  
the Fact in *se defendendo*, he shall pay but ———— 36 07 06

If a Man happen to be murdered acci-  
dentally, the Murtherer is to pay for his  
Dispensation ———— 09 03 06

If a Clerk of the Church hath killed

one

one in his own Defence, he must pay for his Dispensation ————06 02 00

And if the Clause of Assistance be in it, it will cost ————12 04 00

If it be for a Cautela, or for Assurance for the future, he shall pay ————21 04 00

But if it be with the Inhibitory Clause, its price is ————36 09 00

For a Murder perpetrated in the Defence of another, a Dispensation for saying Mass, for ————30 07 00

Dispensations and Pardons for Bishops or Abbots, or such Prelates; for wilful Murders, are ————50 12 00

For Priests and ordinary Clergymen ————40 10 00

*For Murtherers of Priests.*

**A** Lay Man having murthered a Priest, shall be pardoned for ————06 02 00

A simple Clerk or Priest, or one who hath taken Orders, shall pay if he be interdicted from exercising his Function ————06 02 00

If there be a Rabble or a Number of People when a Murder is committed, the Chief shall pay a whole Tax, and the rest half.

If one Man in the same Time kills more than one Priest in the same Quarrel, he must pay for his Pardon ————06 09 00

But if he hath killed many Priests at several Times, he shall pay a whole Tax to the first, and a half for the rest.

If he who hath killed a Priest desires to be pardoned, and would change his publick Penance to a private, he shall pay ————18 04 00

He that kills a Bishop or any other Prelate, must pay ————36 09 00

He that having killed a Priest, if he holds his Benefice, must pay for his Dispensation —02 02 00

*Dispensations for such as have killed Lay-Men.*

FOR murdering a Lay-Man, the Dispensation is — — — — — 03 02 04

But if one hath killed many Lay-men in one Quarrel, he is taxed but for one, and his Dispensation is according to the Confessor's Discretion — — — — — 04 01 08

*Dispensations for Parricides.*

MURthers committed on the Persons of Father, Mother, Brother, or Sister, each Person's Dispensation will cost — — — — — 04 01 08

If any Person killed or murdered his own Wife, it shall be rated as that of Parricide, viz. — — — — — 04 01 08

And if he who hath murdered his own Wife, and marrieth another, his Dispensation is — — — — — 08 02 09

And if those who have assisted the Husband in the Murthering, are included in the Pardon or Dispensation, the Tax is — — — — — 02 00 00

*Dispensations for such as have killed their own Children.*

IF either Father or Mother, Sister or Brother, do strangle or smother an Infant, they are to pay — — — — — 04 02 00

But if a Stranger that hath murdered an Infant, he pays as far as a Lay-Man, viz. — — — — — 03 02 04

But if the Father and Mother do strangle the Infant of an unanimous Consent they must pay — — — — — 06 02 00

*Dispensations for Women that Miscarry.*

SHE that takes any Potion to destroy the Fruits of her Womb, or the Father who causeth his Wife to take the same, they are to pay — — — — — 04 01 08

But



But if a Stranger that giveth the Potion,  
he shall pay ————— 04 01 08

*Dispensations for Wizards and Sorcerers.*

**A** Witch or Inchantress, at her Abju-  
ration made of her Sorcery and In-  
chantments, shall pay — — — — 06 02 00

And if she followeth the same Trade, after  
Abjuration, she shall pay — — — — 12 04 00

*Dispensations for Hereticks.*

**A** Pardon and Rehabilitation of a Here-  
tick, drawn in an ample Form; with  
the Inhibitory Clause before he had made  
Abjuration, is — — — — 36 09 00

If he be a Lay-Man, and that the Bull  
containeth an Absolution of Infamy, he is  
to pay — — — — 12 03 06

And if the Inhibitory Clause be added,  
he is to pay more — — — — 12 00 00

*Dispensations for Church-Robbers, Thieves, Incen-  
diaries, Plunderers, Ravishers, Perjurers, &c.*

**A** Pardon and Rehabilitation for any of  
these Crimes, with the Inhibitory Clause  
will cost — — — — 36 09 00

For Simony. A simple Absolution for a  
Simonist, let him be either Secular or Re-  
gular, is — — — — 36 09 00

But if the Dispensation be for Irregulari-  
ty, and that it will capacitate the Person to  
receive Holy Orders, and to hold Church  
Benefices, he must add — — — — 06 02 00

And if the Dispensation be to officiate  
in other Benefices, besides those which he  
hath acquired by Simony, he is to agree  
with the Ordinary, and if the Simonist re-  
quires his Pardon, it is dispensed according  
to the Discretion of the Confessor; with an

Authority

Authority to keep his Benefices which he  
got by Simony, whether he hath already  
obtained the Profits or no, with the Clause  
*nullis* only, he is to pay ———— ———— ———— 03 07 06

*Dispensations for Carnal Sins, or for all sorts of Whorings.*

**A** Priest, or Frier, having lain or carnally  
sinned with a Woman of whatsoever sort  
or degree, whether a *Nun* or a Kinswoman,  
or a Relation, or with any other, whether  
married or single, whether within the bounds  
or Cloisters of his Monastery, or elsewhere;  
whether the Absolution be made in the Name  
of the Clergy or no; it gives him Power to  
exercise his Function, and to hold his Li-  
vings; and that together with the Inhibi-  
tory Clause, is only ———— ———— ———— 36 09 06

*A Dispensation for Buggery.*

**A**ND if besides this there be an Absolution  
for Buggery, or for unnatural sin com-  
mitted with Brute-Beasts, a Dispensation toge-  
ther with the Inhibitory Clause, will come to— 90 12 01

A simple Absolution for the Sin of Bugge-  
ry, or the Sin contrary to Nature, that is to  
say, with Brute Beasts, together with a Dis-  
pensation and the Inhibitory Clause, is ———— 36 09 00

A *Nun* having played the Whore very  
often *aut intra aut extra septa Monasterii*, is  
to be absolved, and rehabilitated to hold  
the Dignity of her Order, for ———— ———— 36 09 00

An Absolution for one that keeps a Whore  
at Bed and Board, with a Dispensation to hold  
a Benefice, is ———— ———— ———— 04 05 06

For all Acts of Whoring, or such disho-  
nestly committed by a Layman, he is to be  
dispensed with for ———— ———— ———— 06 02 06

A Layman having committed Incest, is to  
pay ———— ———— ———— ———— 04 06 00

A Layman having committed Adultery,

is to be absolved for \_\_\_\_\_ 04 00 00  
 But if it be Adultery and Incest together,  
 he is to pay \_\_\_\_\_ 06 02 00  
 For the Adulterer and Adulteress together,  
 is \_\_\_\_\_ 06 06 00

*Dispensations for Trespasses.*

**H**E that buries the Body of an excommuni-  
 cated Man in any Sanctuary, must pay 06 02 06  
 A Licence for Irregularity with power to  
 enjoy a Benefice, is \_\_\_\_\_ 09 02 00  
 And if he keeps all that he had already  
 obtained, it is \_\_\_\_\_ 12 03 09  
 For him that conceals the death of ano-  
 ther, *Lucri Gratia* \_\_\_\_\_ 09 02 00  
 A Priest having ignorantly said Mass in  
 a prohibited Place \_\_\_\_\_ 06 02 00  
 But if he knew the Place to be prohibited,  
 and that the Prohibition was by the Ordinary,  
 he is to pay \_\_\_\_\_ 06 02 00  
 If by the Pope, he must pay \_\_\_\_\_ 12 03 06  
 A Priest having made a *clandestine* Mar-  
 riage, and said Mass in the Presence of the  
 married Couple. \_\_\_\_\_ 06 00 00  
 And every Layman that was then pre-  
 sent \_\_\_\_\_ 03 00 00  
 If any Man hinders the Execution of a  
 Bull, or Apostolical Mandates, his Absolu-  
 tion will cost him \_\_\_\_\_ 36 09 00  
 And every one of his Assistance must pay 12 03 00  
 A Merchant having brought Warlike  
 Weapons among the *Saracens*, except he  
 brings some profitable Goods back in ex-  
 change, he is to pay \_\_\_\_\_ 12 03 06  
 But if he hath brought considerable Goods  
 he is to agree with the Prelate \_\_\_\_\_  
 If a Servant retains the Goods of his de-  
 ceased Master for his Wages, after being ad-  
 vised to restore them, and will not, he is to  
 be absolved for \_\_\_\_\_ 06 02 00



A Bishop having sworn to take a Voyage  
to St Peter's in Rome and never performed, he  
pays ————— 12 03 06

The Absolution of a spiritual Sentence of  
Excommunication given out by the Ordinary 06 02 06

But if the said Sentence hath been given  
out of the Apostolical Seat, it must be ————— 12 02 06

*Dispensations and Pardons for Irregularities.*

**A**N Absolution or a Dispensation for Ir-  
regularity, is ————— 05 13 00

And if there be a general Absolution for  
all Sins, it is ————— 08 19 00

If the Irregularity hath been Cause of giv-  
ing of Judgment in some criminal Matter of  
Fact, and that there was not an Absolution for  
the Fact, but only an Absolution for Infamy,  
with the Inhibitory Clause, it is only ————— 03 07 00

And if in the Bull be a Dispensation of  
Irregularity and License, for a passing such  
Judgment afterwards as often as occasion did  
require; and also Authority for being a Vo-  
cate in Criminal Causes, it will cost ————— 45 00 00

But if the Bull contains a general Abso-  
lution for all Sins passed, or for Sins not yet  
committed; and also for all sorts of Irregu-  
larities, it will cost ————— 50 12 06

He that is guilty of Irregularity by reason  
of exercising the Profession of a Physician,  
must pay for the first Dispensation ————— 56 09 00

And if the Bull alloweth him a Permission  
to follow his Profession in the future shall pay  
more ————— 05 02 06

*Dispensations for Burials.*

**A**N excommunicated Person deceased, or  
one that died a violent Death, his Ab-  
solution shall cost his Friends and Relations — 06 02 00

But if the Body be buried in a Sanctuary,  
it will cost ————— 12 03 06

*Dispensations for changing and moderating of Punishments.*

**A** Simple Moderation of Banishment or perpetual Imprisonment, will cost— 04 10 00

The Moderation of Banishment from ten to fifteen Years, will cost ———— 36 09 00

Or if the Bull contains a Dispensation for Irregularity. and a Permission for exercising the Office of a Priest, it will cost ———— 50 12 06

The simple Moderation of Banishment, or Imprisonment for ten Years, together with a simple Dispensation or Absolution of the Crime committed, will cost— — — — 25 06 00

And if the Bull contains a Clause of Assistance, it will cost besides the foregoing Tax— 06 00 00

A Priest being suspended by his Ordinary from saying Mass, by reason of being troubled with the falling Sickness, must pay for his Absolution and Dispensation— ———— — 06 02 06

And his Bishop is to give him License to say Mass, with a Proviso of being always assisted by another Priest ———— ————

*Dispensation of Oaths.*

**T**HE Dispensation of an Oath or Contract being given, to the end that one may not be driven or expelled from his Occasions or Employments, will be had for— 07 02 03

But if the Bull doth contain the Inhibitory Clause, together with an Absolution of Infamy, it will cost— ———— — 56 09 06

And if many are comprehended in the same Fact, every one of them must pay— 03 00 00

And if there be many Contracts for the same Thing and amongst the same Persons, for each Contract must be paid, besides the Ordinary Tax of the former— — — — 03 00 00

A Dispensation for one that hath sworn to take his Degrees, in one University, and neglected his Promise, so that he could not

get his Degrees, his Tax will be — — — 06 02 00

For an Oath that cannot be kept without incurring everlasting Damnation; as for example, a dishonest Vow, or some wicked Promise, the Dispensation will cost — — — 06 02 00,

And you must take notice, that there is difference between the Tax of a Bishop, Abbot, or General of an Order, and the Tax of ordinary Men; for the Prelates are left to their Confessors Discretion — — —

*Dispensations for the changing of a Vow.*

**A** Man having vowed, but not solemnly, to take the Habit of some Order, or Religion to the End he may change his Vow, he must have a Dispensation which is made in Conscience, it will cost but — — — 15 04 00

If a Man hath taken a Vow of Chastity solemnly, he is to have his Dispensation for not keeping his Vow, if need be, but he is pay the Prelate the Sum of — — — 15 04 00

If any Man after taking an Oath of entering into a religious Life, takes a Fancy to marry rather than to perform his Oath or preceed according to his Vow, he is to be absolved *de jure*, only he must pay — — — 15 04 00

And he shall be enjoined, in the Bull, to stand to his Vow in case he out-lives his first Wife — — —

For the prolonging of the Term of Vows, to go to the Holy Sepulchre, or to Saint Peter's at Rome, provided there be a lawful Cause for it, yet a Dispensation will cost — — — 09 02 09

If the Dispensation be for two Years, it will be but — — — 04 00 01

For changing the Pilgrimage of the Sepulchre for another; you must pay — — — 12 03 06  
Besides gratifying the Prelate, to change one Vow for another, will cost — — — 06 02 06

For getting a Priviledge from fasting or a



Permission to wear another Habit, rather than the Habit of the Order wherein one took his Vow and made his Profession, is ——— 06 02 06

If the Bull contains a great number, the first Man must pay a whole Tax, and every one of the rest a half — — — —

But if they are not related, and all of one House, every Man must pay the whole Tax, *ut supra* — — — —

But if it be for a Chapter, or Convent, or some great College; and that the changing of the Vow, shall be for a Perpetuity, they must pay — — — — — 100 00 00

*Dispensations for changing the Hours of Prayers.*

**T**HE Knights of *Malta*, and such others, who would not be confined to any certain Time nor Hour, but to be left to their own Pleasure, their Dispensation will cost — 10 03 06

A Reduction or changing of Divine Service for one that is defective in Sight, or has any other Impediment, is — — — — — 12 00 06

He that layeth aside the Custom of his own Order, and useth that of another, must pay for his Dispensation — — — — — 09 02 06

If a Chapter or Convent would change their Liturgy, their Dispensation will cost — 60 15 00

And if the Bull will authorize them to alter their Prayers, that is to say, to rehearse the last for the first, and the first for the last, the Dispensation will cost — — — — — 100 15 00

*Dispensations for doing contrary to the New Testament.*

**T**HE ordinary Tax hereof is — — — 12 06 06

The removing of dead Corps from one place to another, or to transfer a Congregation, or the Mass, that is to say, into any Place, only that Place which was appointed for it, a Dispensation will cost — — — 60 00 00

*Dispen.*

*Dispensations for the Reduction or Diminution of the Mass.*

**T**O reduce or shorten a Mass when the Revenue is small, the Dispensation will  
cost — — — — — 04 03 06

And if the Inhibitory Clause be added, you must pay — — — — — 08 06 00

If a Rector of any Benefice desires a Dispensation for abbreviating the Mass, and that he would have this Dispensation to be for him and his Successors, he may obtain his Request, but he shall pay — — — — — 30 10 00

If it be a Chapter, College, or Corporation that desire such a Dispensation, they must pay — — — — — 40 10 00

*Dispensations for Confirmations.*

**T**HE Confirmation of a Statute for a Cathedral, will cost — — — — — 80 19 00

If it be for a College, it will cost but — 60 15 03

The Confirmation of a League or Agreement made between two Persons of Quality, provided that their being in Amity, Peace, or Charity one with another, will be rather to the Advantage, than to the Disadvantage of the Church, and that their Agreement will be according to the Canons of the Law, will cost but — — — — — 12 03 06

All Confirmations of the Alienations of Ecclesiastical Goods, are taxed at — — — 12 03 06

The Confirmation of a Statute concerning a certain Number of Ecclesiastical Benefices, will cost — — — — — 40 10 00

A Confirmation for an Erection or Reserve of a Right of Patronage, will cost according to Value or Profit of the Patronage, at least — — — — — 23 15 09

The Confirmation for a perpetual League or Alliance made by the Ordinary, for a Fact which the Law allows of, will cost but 50 00 00  
*Dispen.*

*Dispensations for Benefices and Rights for the Poor.*

**A** Prescript to chuse a Ternative that one would, or for to confirm unto a Poor Man the term of five Years, with the choice of Pay-masters and Creditors, will cost — c5 00 00

And if the Clause Derogatory be added from the Law, with Orders for Bankrupts and Brokers, in a certain Way and Form paying their Creditors, it will cost — 08 02 08

But if it be for a Clerk, and granted in a Chapter, it will be — 05 01 06

And if the Bull contains an Absolution from Ecclesiastical Censures, it will cost — 06 01 06

And if the Bull brings Dispensations for Irregularities, it will cost — 90 02 09

*Dispensations for Declarations.*

**A** LL Declarations of Law, whether it be Matters of Religion, or Murder, or any other thing, are ordinarily taxed — 06 02 06

But if it be in cases of Matrimony, it will cost 09 03 07

*For Transumptis, videmus, & per inde valere.*

**I** F any Priest having lost the Letters of his Orders, comes to the Bishop which ordained him before, then he must pay for the renewing his Letters and his Commission again, the Sum of — 06 02 00

For a Letter of Indictment for a Fact committed in the Time of Supplication, though it was no Hindrance to the Confessors of the Bull, neither occasioned the altering or changing the Rate which was set before upon the said Bull, will cost — 06 02 00

But if the Rate or Tax was changed, and that it exceeded Six Pound, you must pay the overplus — — — — —

*Licenses and Dispensations for Indulgencies.*

**A** Licence for transferring a Parish Church, to a Monastery with all things thereunto

belong.



belonging, will cost — — — — — 24 06 08

And if the Bull mentions a Profanation of the Place, where the said Church was first erected, it will be — — — — — 40 00 00

A Licence for building a Font for the Christening of Children, is — — — — — 24 06 00

For building a College Church, or the changing a Parochial into a Collegial, is — 100 00 00

To build a Parish Church, and therein to erect a Font, is licensed for — — — — — 24 06 07

A Licence for transferring a Church yard, or a Sanctuary unto any temporal use, will cost — 12 03 00

And if this Alteration is made upon the Request of a whole Corporation or City, it will cost — — — — — 48 12 06

A Licence to transfer, or remove Relicks from one Place to another, is — — — — — 09 02 06

A Licence for saying Mass in an execrated Chapel, is — — — — — 12 03 00

And if the Bull holds a Privilege for erecting a Parochial Church in that Place, it will cost — — — — — 18 03 06

A reserve of a Right of Patronage for one's self and Heirs, will cost — — — — — 40 10 06

To build a Shop in the Alley, or Entry, of any Church, will cost — — — — — 12 03 00

A Licence for erecting a Fraternity and a Nunnery, together with a Permission for their being conversant one with another, and also Authority to confess one to another, and for keeping a neat Altar; and for receiving the Sacrament at their Pleasure — — — — — 01 02 06

To change the Feast of St *Didacus* otherwise than after the Manner and Order of that Rubrick *de Translationum officiis*, will cost — 12 13 06

A Licence for saying Mass in all Places, will cost — — — — — 09 00 00

For one Priest to say Mass twice a Day, nay three times, if he be *in terrâ hæreticâ* — 05 03 06

But if a College, Church, or Chapter, or a Corpora-

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is to pay	50	00	00
To change one's proper Name	09	02	09
A Licence for reconsecrating a Church, or Church yard is	12	03	06
A Licence for a Child of twelve Years to hold a Canon's Place in a Cathedral, notwithstanding all the Rules of the Chancery contradicting such Things, yet he may obtain his Licence for	12	03	03
And if he be thirteen Years old, he pays but	06	00	00
For a Man to have a Licence to say Mass in Greek amongst the Grecians	09	02	00
For having Authority to visit the Holy Sepulchre is	04	01	04
A Bishop that would exempt himself a whole Year from being consecrated, he must pay for his Licence	50	09	06
And if he would have it for seven Years, he may, paying only	90	02	09
A Licence for saying Mass with the Head covered, shall cost	05	09	10
If a Bishop, or Abbot desires such a Licence, he is to pay	24	06	00
A Dispensation for a Titular Bishop, for his <i>non Residens</i> , in his own Bishoprick, will cost	18	04	02
To hold two several Employs in the same Church, will cost	12	03	06
For a Titular Bishop that would exempt himself from taking a Journey to <i>St Peter's</i> at <i>Rome</i> , by reason of the Distance of the Place, a Licence will cost	24	06	00
And if it be for ever	52	12	06
A Dispensation for the Bastard of a Layman or Clergyman, that he may enjoy the Legacy or Gift, which his Father hath left, as far as the Value of two hundred Ducats, it will cost	12	03	06
And if he be the Son of a Monk, that hath Power to make a Will, he pays	34	06	00
			To



To preach on *Sundays*, and other Festival Days, for the Space of five Years, for the redeeming of poor Prisoners, the Licence will cost— — — — — 12 03

For the Chapter of a Cathedral, to contribute some Monies for the Maintenance and Reparation of a Town, will cost— — — — — 24 06

A Dispensation for a temporal Lord, and his Family, to eat the Flesh of Beasts slain by *Saracens*, will cost — — — — — 30 09

A Woman of Honour accompanied with four Gentlewomen more, having a Desire to visit a Convent four times a Year, and then to stay for a considerable time, must pay for her Licence— — — — — 12 03

A Father that will put his Daughter to be bred with *Nuns* in their Convent, must pay— 10 03

A Licence for a married Man, for receiving the Habit of the third Order of *St Francis*, that is to say, the Habit of Penance, will cost 12 03

A Licence for a Knight of *St James*, that he may marry a Widow, contrary to the Order of his Knighthood— — — — — 12 03

A Licence for a Friar, to hear the Confession of any other *Nuns* but those of his own Habit and Order, will cost— — — — — 15 04

A Licence for an Abbess, and three or four of her *Nuns*, together with so many jocund Friars to go abroad in the Country, to see some Lands and Tenements belonging to the Mother Abbess, and there to recreate themselves for a Week or two, will cost — — — — — 24 06

They may stay a little longer, provided they go always *bini & bini*, that is to say, two and two, and they are to have a great Care, least they may give any bad Example, and if they do not live *Caste*, that is Chaste, at least let them live *Caute*, that is warily — — — —

A Cordelier having acquired a parcel of Lands or a Sum of Money by his own In-

dustry,

dusry, may leave it to his Nephews or Relations, paying for his Licence, the Sum of — 12 03 06

A Regular having a desire to wear Shirts, or to lay in Sheets, must pay for his Licence 12 03 06

A whole Convent of Friars having a desire to change from one Order to another, must pay for his Licence — — — — 40 10 00

But if the Order to which they alter be the more straight, they pay only — — — 12 03 06

But if they change one Convent for another with the Revenues and Utenfils, and all other Goods, the Prior or Guardian of each Convent, must pay — — — — 06 00 00

A Licence to live in a Hermitage, will cost 12 03 06

An Apostate having renounced his Habit and Order, and being again desirous to turn to his former Profession, must pay for his Transgressions — — — — 10 03 06

Lastly, If any Man have a desire to wear the Habit of any Order privately, or under his own Garment, he must pay for his Licence, the Sum of — — — — 06 03 06

D

THE



T H E  
P O S T S C R I P T.

**A**ND now I hope I have made good that I promised, sufficiently discovering the Cheats of these Merchants of Souls; and therefore your Charity will give me leave to say with the Apostle, *bonum certamen certavi*, tho' I have not mentioned half the Abominations that are practised in this Kind, but I hope this is enough to prove, that Money, rather than true Repentance, is made the Ground of the Absolution of the most heinous Sins: But I hope God will give me more Leisure, and better Opportunities of detesting the Wickedness of this mystical *Babylon*, and then I engage never to be weary of the Design I have undertook, in declaring to the World the Enormities of that Church, whereof I was once a Member, and was (tho' ignorantly) as great a Deluder as any of them. But thanks be to God who hath opened the Eyes of my Understanding to discover the Light of his glorious Gospel, which I acknowledge as his infinite Mercy, and who hath enjoined me, being now converted, to strengthen my Brethren; and therefore I beseech you, as you love God, and tender the Salvation of your own Souls, to detest not only the Vices themselves, but the Manner of forgiving them, practised in the Church of *ROME*. And beware of its Missionaries, who go about like Wolves in Sheeps cloathing, seeking whom they may devour; and have no other End, but to breed Confusions amongst us, to make us break the Bond of Union and Charity, in which we ought to be united, in one Lord *Jesus*; To whom, be all Honour, and Glory, *World without End.*



# The ABSOLUTION.

**I** Have here set down for the better Confirmation and Justification of the Truth of this BOOK, the particular Form of Absolution, that these Missionaries do use to such Persons as do confess to them, and this is called *Absolutio gratialis*, and is most commonly used to Sick Persons.

After the Penitent having confessed his Sins, the Missionary begins his Absolution after this manner :

*Misereatur tui omnipotens Deus, & dimissis omnibus peccatis tuis, perducatur te ad vitam æternam. Amen.*

*Indulgentiam, Absolutionem, & Remissionem omnium peccatorum tuorum tribuat tibi omnipotens & misericors Dominus. Amen.*

*Deinde Injungit pœnitentiam, sicut ipsi videbitur conveniens, & postea dicit,*

**D**ominus noster Iesus Christus, te absolvat : & ego, Auctoritate ipsius quâ fungor, te absolvo, Imprimis ab (omni Vinculo excommunicationis, majoris & minoris : Si fuerit Clericus, dicet, suspensionis aut interdicti, si forte incurrit : ) & deinde absolvo te ab omnibus peccatis tuis, & ab omnibus pœnis tibi in Purgatorio debitis pro peccatis & delictis, & restituo te unitati & participationi Ecclesie : & virtute auctoritate speciali mihi in hac parte Commissâ, restituo te illi Innocentiæ in quâ eras quando baptizatus fuisti ; & si hac vice non moriaris, reservo tibi hanc gratiam pro extremo mortis articulo, in nomine Patris & Filii, & spiritus sancti. Amen, Iesus.

*Passio Domini nostri Iesu Christi, & merita Beatæ Mariæ semper Virginis, & omnium sanctorum & sanctarum ut quicquid boni feceris, vel mali patienter sustinueris, sint tibi in Remissionem peccatorum, augmentum gratiæ, & præmium vitæ æternæ. Amen. pax tecum.*

# The ABSOLUTION

Thus ENGLISHED.

**O**UR Lord *Jesus Christ* absolve thee: and by Virtue of the Authority that I hold, I do absolve thee; First, from all sorts of Excommunications, whether great or small: (If the Penitent be a Clerk, he must say; from all sorts of Suspensions and Interdicts, (if by chance he hath incurred any) Then I absolve thee from all thy Sins, and from all Sins and Torments due to thee in Purgatory for thy Sins and Transgressions; and I receive thee into the Union and Participation of the Church; and by Virtue of a special Authority to me committed, I restore thee into that Innocency in which thou hast been when thou wert baptized: And if thou die not at this Time, I reserve thee this Grace, to the Hour of thy Death, *In the Name of the Father, &c.* and by the Merits and Passion of our Lord and Saviour *Jesus Christ*, and the Merits of the ever blessed *Virgin Mary*, and of all the Saints and Virgins; that whatsoever Good thou hast done, and whatsoever Injuries thou patiently hast suffered, let them be unto thee a Remission of thy Sins, and an Augmentation to Grace, and a *Premium* of Life everlasting. *Amen.* Peace be with you.

N. B. *These Names of Missionaries and Pœnitentiaries are all one, that Distinction only is, that those Pœnitentiaries do reside in the Court of Rome, and the Missionaries are those which are dispersed thro' the World, notwithstanding they have the same Power and Authority to absolve, id est, a Censibus Reservatis; the Truth is, those do not directly accumulate, or gather these Sums, but they are to enlighten the Penance and Pilgrimage of the Penitents for paying these forementioned Taxes to their several Deputies, appointed in all Places to that purpose.*

*The*

*The Author's Testimony from the*  
UNIVERSITY.

**T**Hese are to certify All whom it may Concern, that Mr *Anthony Egane*, Clerk, lately a *Franciscan* Friar in *Ireland*, but now of the *Reformed Religion*, hath for the Time of his Abode in the University of *Oxford*, behaved himself soberly, discreetly, and studiously, and thereby hath been a happy Means to reduce some Persons to the Church of *England*, who had been formerly perverted. *In Witness* whereof, I have hereunto put my Hand and Seal, in such Causes usual, this Twenty-ninth Day of *August*, in the Year of our Lord, 1673.

*P. Bath and Wells,*  
Vice-Chan. of Oxon.

*Job. Wallis*, Geo. Professor, Oxon.

*Idem Testor Tho.*

*Barlow Coll. Re-*

*ginae Præpositus.*

*Tho. Yates*, President  
of *Brazen Nose*.

*Ra. Bathurst*, Principal  
of *Trinity College*.

*Ab. Campian* Proct. Senior.

*Tho. Tullie Aulæ St*  
*Edmundi Principalis.*

*Copia Vera.*





A N

## A P P E N D I X.

**T**HUS you have seen (good Reader) some of the great and crying Abominations, practised not only with Impunity, but with Encouragement and Approbation in the Church of *ROME*. You have seen likewise the Author's Sobriety, Discretion, and Industry in promoting the Cause of Truth, asserted by such as had too great a Stock of Reputation of their own to venture, on any thing less than the most full and well-grounded Conviction. So that there does not appear to be the least room to doubt the Truth of the Matter of Fact. How can it fail then to raise in the Minds of all unbiass'd Readers, the utmost Detestation and Abhorrence, to see those Works of the Devil; which the Son of God came to destroy, dispensed with for the sake of filthy Lucre? Is it possible they should commit the Custody of their Souls to such false Guides, as prefer worldly Interest to Religion, Mammon to God? Neither are these (tho' one would think, enough to shock any Person of sober Thought and Reflection) the only Abuses of that Apostate Church: The whole System of its Principles (such I mean, wherein it stands distinguished from the Doctrine of Protestants, and for which they separated from it) seems to be little else than a Complication of gross Absurdities, and abominable Corruptions.

To

## A P P E N D I X.

To descend a little to particulars, and that very briefly: That Church, whose Doctrines are destructive of the true End of Conversation, and the quiet of Families; that is fitted to disturb and undermine the Peace and Happiness of Princes and Communities; that robs God of his Glory, detracts from the All-sufficiency of our Saviour's Merits; that locks up from a great Part of its Members the Key of saving Knowledge; that is rigidly severe in uncommanded Instances, and scandalously loose in exacting the Precepts of the Gospel; that bids Defiance to Mens Reason and Senses; that renders the strictest Preparation of its Communicants, to that which it self owns to be the most solemn Ordinance of Religion, possibly at least, fruitless and ineffectual, by that pernicious Doctrine of the Validity of Sacraments depending on the Intention of the Priest; that resists and villifies the Authority of the Holy Scriptures, contradicts the Doctrines and Practices of the First and purest Ages of Christianity, forces its way (where it can) by the most cruel and sanguinary Methods; and after all, has left us without Hopes of a Reformation of its Errors, by arrogating to itself an Infallibility, tho' not agreed where to place it: That Church, I say, in which all these Corruptions are to be found (and they are all to be found in the *Roman Church*) is so far (whatever glorious Pretensions it may make) from being the Pillar and Ground of Truth, and the pure and undefil'd Spouse of Jesus Christ, from which whatsoever is separated, is at the same Time separated from Christ himself; that on the contrary, Communion with it is extremely hazardous of Salvation. Can it be otherwise than extremely hazardous to communicate with those who have superseded the Necessity of being Holy in all manner of Conversation; and of abstaining from all Appearance of Evil, by their Dis-

tinction

## A P P E N D I X.

distinction of Sins into Mortal and Venial, that is (as  
 themselves explain it) such as do, and such as do not,  
 deserve eternal Damnations? When yet we are as-  
 sur'd from Scripture, that *the Wages of every Sin is*  
*Death; That pure and undefil'd Religion is to keep ones*  
*self unspotted from the World; That whatever Profi-*  
*ciency we have made in Virtue and Religion, we are*  
*not to reckon that we have already attain'd a sufficient*  
*Measure, but advance still onwards to Perfection*  
*That we are commanded to love the Lord our God,*  
*with all our Heart, and Soul, and Strength; and our*  
*Neighbour as ourselves; to be Followers of God; and to*  
*be Perfect, even as our Father who is in Heaven is Per-*  
*fect.* How must this loose Principle sour and poison  
 Conversation, when even the strictest Bonds can  
 scarce hinder Men from being troublesome and in-  
 jurious to one another? What can be thought of  
 their making the Sacrament of Penance join'd with  
 Contrition, sufficient for Salvation, but that they  
 destroy the Necessity of Repentance, by substituting  
 in it's stead, a cheap and easy Remedy? For what  
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 he is made perfectly whole? Their Doctrine of In-  
 dulgencies, or the disposing of Pardons for Money,  
 &c. is another gross and scandalous Abuse, that can-  
 not fail of being very mischievous to Souls. I shall  
 transcribe two Forms of them, which may be found  
 in the Hours of the Blessed Virgin, *Secundum usum*  
*Sarum.* The first is of Pope *John XXII*, for saying  
 three Prayers, as follows,



## A P P E N D I X

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The other is for St *Bernardine* of *Siena*, daily kneeling in the Worship of the Name of *Jesus*, thus :

Thys most devoutly Prayer said the Holy Father St *Bernardine* dayly kneeling in the Worship of the most Holy Name *Jesus*. And yt is well to believe that thro' the Invocation of that most excellent Name of *Jesus*, S. *Bernard*. obtained a singular Reward of perpetual Consolation of our Lord *Jesus Christ*. And thys Prayer is written in a Table that hangeth at Rome in S. *Peter's Church* nere to the high Altar, there as our Holy Father the Pope duely is wonte to say the Office of the Masse. And how that devoutly with a contrite Heart dayly say this Dyzon, yf he be that Day in the State of eternal Damnation, than this eternal Dayne shall be chaunged him in tempozal Dayne of Purgatory; than yf he hath deserbed the Dayne of Purgatory, yt shall be forgotten and forgiven, thozow the infinite Mercy of God.

I think little need be said, to shew how this Doctrine of Indulgencies, join'd with that of Purgatory (which is supposed to be a State of Punishment, from whence the Souls of the Dead may be delivered by the Prayers and Masses of the Living) tends to destroy

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## A P P E N D I X.

stroy the great End of our Saviour's Undertaking, which was, *that he might redeem us from all Iniquity, and purify to himself a peculiar People, zealous of good Works.* What wonder is it that their Zeal should flag, who are persuaded, that tho' their Repentance is not finished in this Life, it may in another, and themselves be finally accepted? As for this Doctrine of Purgatory, the Scripture is wholly silent about it. It speaks indeed of everlasting Happiness appointed for the Good, and everlasting Misery for the Wicked, but not one Word appears in it of this middle State. We are told there that *the Dead are blessed that die in the Lord, that they rest from their Labours, and their Works follow them.* We do not find indeed that any, whose Repentance is not finish'd as well as begun in this Life, can be said to die in the Lord, or be capable of that Blessedness. There we read as a powerful Motive to Perseverance and Constancy in good Works, that, *if our earthly House of this Tabernacle be dissolved, we have a Building with God, a House not made with Hands, eternal in the Heavens:* And to free the Matter from the least Possibility of Doubt, it is usher'd in with, *We know.* Again, the Penitent Thief was translated from the Cross, immediately to Paradise. In the Parable of the Rich Man and *Lazarus*, which seems plainly designed to acquaint us with the Happiness and Misery of Souls separated from their Bodies; we find that the one went to Hell, and the other to *Abraham's Bosom*, without the least mention of any middle State between them: And elsewhere, we are told, that *we must, at the last Judgment give an Account for the things done in the Body;* but no where, that we shall be accountable for things done in the Soul separate from the Body.

What

## A P P E N D I X.

What shall we say of their Prayers in an unknown Tongue, of the Efficacy of Sacraments depending on the bare Administration, and their interdicting the People the sacred Scriptures?

Can Prayers be offered up with that Devotion, deep Sense of their Wants and Dependance on God, that becomes poor indigent Creatures supplicating infinite Majesty, by those who know not what it is they pray, or rather, what the Priest says for them? Not to say how contrary this Practice is to the Holy Scriptures, and to the constant Usage of the Church of Christ for many Ages.

Nothing need be added to shew the pernicious Consequences of their Doctrine of the Efficacy of Sacraments, since it can hardly be, that any can be so ignorant as not to discover, that it takes away the Necessity of Mens preparing their Minds for them.

Their interdicting People the Use of the Bible, may well be reckoned as a Part of that worldly Wisdom, for which they are so deservedly remarkable; nothing being more an enemy to their Doctrines and Practices, than that Holy Book: But how they shall be able to answer to God and their own Consciences, for the Loss of those Souls which they were obliged to watch over, and to whom they denied the most fit and proper Means of Salvation, becomes them seriously to consider. One of the Holy Prophets, observing some in his Days, applying themselves to other Means of Knowledge, instead of the Scriptures, refers them to those Writings, saying, *To the Law, and to the Testimony: if they speak not according to this Word, it is because there is no Light in them.* Our Saviour commands to *search the Scriptures.*

## A P P E N D I X.

*tures.* *St Paul* congratulates the Happiness of *Ti-mothy*, because *he had known the Scriptures from a Child*; which he adds, were able to make him wise unto Salvation. The *Bereans* have this great Encomium given them by an inspired Penman, that they were more noble than those of *Thessalonica*, because they search'd the Scriptures daily, to see whether those things were so; that is, they did not take things upon Trust, but by an impartial comparing one Place of Scripture with another, discerned the Truths which *St Paul* and *Silas* delivered to them. That the Scriptures were in the Hands of the People in the first Ages of Christianity, is plain from this one Instance, *viz.* that their Persecutors commanding them to deliver up their Bibles to be burnt, many of them chose rather to part with their Lives, than their Bibles, and those that did not, were called *Traditores*, that is, *Betrayers*.

I forbear to instance in their Doctrine of seven Sacraments, Coelibacy of the Clergy, their Sprinkling with Holy Water, Baptizing of Bells, Exorcisms, Pilgrimages, their rending their Flesh with Whips and Scourges, as if, instead of a being of infinite Goodness, they were the Worshipers of some heathen Deity, or evil Dæmon, who delighted in the Misery of his Votaries; their placing too much of Religion in external Performances, and Abstinences, &c. That is, in little Trifles, and insignificant Nothings: Because I design'd this for an Appendix, not a Treatise.

However, I shall venture to take up a little more of the Reader's Time, by saying something, (tho' very briefly) to these Particulars following, *viz.* Their Doctrine of Merit, Transubstantiation, the Sacrifice



## A P P E N D I X.

fice of the Mass, half Communion, Traditions, their Idolatry, Cruelty and Perfidiousness to those who dissent from them.

The first of these seems not to have the least Foundation, either in Scripture or Reason; for what Worth is there (I beseech you) in a few short-liv'd Services, made up of Imperfections? If it were possible for us to live here many Ages, and perform all that while a most exact Obedience to the Divine Laws, without so much as straying in a Thought; yet even then there would be an infinite Disproportion between our Actions and their Rewards: How much more when in this Life, short as it is, there are so many Defects in the very best of us? Our Saviour has sufficiently decided this Point, telling us, that, *when we have done all that is commanded us, we are unprofitable Servants, we have done no more than was our Duty to do.* I might, on this Head, have insisted on that Surplusage of Merits, which they pretend to be in the Treasury of the Church, and to Benefit not only the Persons meriting, but Multitudes besides: but I hope, I need not tell you how derogatory this Opinion is to the All-sufficient Merits of Christ, who having purchased us at so dear a Rate, we may be sure, will suffer no Sharers with him in that which is his sole Prerogative. I shall say no more of Merit, than that it makes a Man think too well of himself, and too meanly of God.

All that I shall say of Transubstantiation, or the substantial Change of the Bread and Wine, after the Words of Consecration pronounced by the Priest, into the Natural Body and Blood of Christ, is that it contradicts our Reason and Senses, overthrows the most substantial Evidence for the Truth of Christianity,

## A P P E N D I X.

is contrary to the Nature of a Sacrament, and to those very Scriptures, on which they pretend to found it; whether we respect the 6th of *John*, or the Words of Institution, which are the principal Places cited by them to support their Opinion: In the former of which we find, that *whosoever eateth Christ's Flesh, and drinketh his Blood, hath eternal Life*; with more to the same Purpose. Now if every one who eats Christ's Flesh, and drinks his Blood, hath eternal Life, then 'tis certain, that the Wicked do not eat his Flesh, and drink his Blood; which nothing hinders but they might do, if the Words of Consecration, pronounced by a Priest, produced such a wonderful Change, as they pretend. In the Words of Institution, the one is no otherwise called his Body, than as given [in the present Tense] or, as *St Paul* has explained it, broken, that is delivered up to the Death, nor the other his Blood, but as shed; which could not be literally true in the Institution, nor now; therefore its Truth must be in Mystery and spiritual Effects.

The Sacrifice of the Mass seems plainly to overthrow the Efficacy of Christ's Sacrifice; for if by that one Sacrifice we are delivered from the Power of the Devil, and inflated in a Capacity of everlasting Happiness, what can any New Sacrifice do more? Add to this, that we are told in the Epistle to the *Hebrews*, that where a Sacrifice is perfect, (which all must grant the Sacrifice of Christ to be) it needs not be repeated, nor, by Parity of Reason, to have any other substituted in its Room: Nay, that Divine Author uses such an Argument, as equally excludes both. Thus it runs: *because that the Worshipers once Purged should have had no more Conscience of Sins*. Mark, if the Worshipers were once purged, they should have had no more Conscience of Sins,  
or

## A P P E N D I X

or Guilt, consequently no need of any other Sacrifice. In the same Chapter we read, that we are Sanctified, thro' the Offering of the Body of *Jesus Christ* once for all. That *this Man*, after he had offered one Sacrifice for Sins, for ever sate down on the Right-hand of God. That by one offering he hath perfected for ever them that are sanctified. That if we sin wilfully after we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sin. What then becomes of their Mass being a Propitiatory Sacrifice for Quick and Dead? 'Tis plain (to speak in the softest Terms) 'tis all a meer Cozenage and Imposture.

That our Saviour gave the Sacrament in both Kinds to his Disciples, cannot be denied. That he commanded them to bless, or consecrate, and distribute both, can (I think) with as little Colour be denied. That the *Corinthians*, to whom *St Paul* wrote, did so, is equally plain. That it was generally given so for about a thousand Years after *Christ*, is acknowledged by our Adversaries. And what Power they have of taking away one Part more than another, or both, no good Reason can be assign'd. I am sure *St Paul* speaks of the Continuance of both till our Lord's coming.

As to Traditions, if they will be content with such as contradict no Rule or Canon of Scripture, tho' they should happen to over-value them, we will not vehemently contend with them about them; but when they set up such Things for Apostolical Traditions, as contradict manifest Scriptures, which both they and we allow to be written by Divine Inspiration, we cannot forbear shewing the utmost Abhorrence of them.

Their



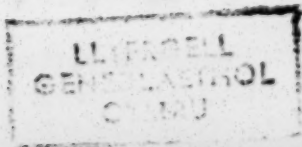
## A P P E N D I X.

Their Idolatry is so manifest, that the bare exposing it to view seems a sufficient Confutation of it. If to make any Being, the Object of our Trust and Confidence, it is necessarily that he should know all our Wants, and be able to relieve them, which we are sure that a Being of all possible Perfection can, but not sure concerning any other; what must be thought of their Prayers to Saints, Angels, and the Blessed Virgin; nay their Worship of Images and Relics?

As to their treacherous and perfidious Principles, we need but have recourse to the Councils of *Lateran*, and *Constance*; the former of which authoriz'd Princes to exterminate such as they call'd Hereticks, and the Deposing of Princes for Heresy; the latter the breaking Faith with Hereticks. Their cruel and barbarous Treatment with of those who dissented from them, has been sufficiently experienced by us of these Nations, *France*, *Hungary*, *Bohemia*, the Vallies of *Piedmont*, the *Netherlands*; and indeed where not, where they had sufficient Power to exert their Tyranny?

What then remains, but that as we value our own private Happiness, that of the Community whereof we are Members, the Favour of God, and the Salvation of our Souls, we would shun those Principles and Practices which are destructive of all these Interests; and thankfully receiving the invaluable Blessing of the Reformation, never suffer ourselves to be any more entangled with that intolerable Yoke of ROMISH BONDAGE, from which we are so happily deliver'd?

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